

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLIX

JACKSON, MISS., August 4, 1927

NEW SERIES
VOLUME XXIX, No. 31

The Baptist Record In Sixty Percent of the Baptist Homes by Last of October

"Bear ye one another's burdens and so fulfil the law of Christ." (Galatians 6:2)

*That Means Help The Churches
Hurt By The flood*

INTELLIGENT LOVE

"And this I pray that your love may abound yet more and more in knowledge and all discernment." The origin of the religion of Jesus, and always its highest expression is love. God so loved the world that he gave his only begotten Son. Christ so loved the church and gave himself up for it. We still sing, "Unto him that loveth us and loosed us from our sins by his blood be the glory". Without love all so-called religious activity and loyalty are nothing. Love is the constraining, controlling motive in all Christian service. It is the sanctifying element in all relationships.

We ought to see that love abounds; that it is given full opportunity for expression, expansion and growth. "Love one another from the heart fervently", I Pet. 1:22. "We are bound to give thanks to God always for you that the love of each one of you all toward one another aboundeth", II Thess. 1:3. Paul prays for the Ephesians that "ye being rooted and grounded in love may be able to apprehend with all saints what is the breadth and length and height and depth". We cannot be satisfied till we come to "Love the Lord our God with all our heart and soul and mind and strength". We must seek to "know the

love of Christ which passeth knowledge".

There is a vital connection between love and knowledge. We will love God in proportion to our knowledge of him. The woman who "was a sinner" loved God more than Simon the Pharisee because she knew him in the deep experience of forgiveness of sins. To know God is to love him. But love grows not only by a knowledge of his dealing with us personally, but also by a knowledge of his love for a lost world, his present attitude toward it and by what he is doing to give expression to that love. We speak here not merely of our love to God, but of Christian love as it is exercised towards God's creatures, toward people. Love ought to grow "in knowledge and all discernment".

Love needs to be educated and can be. It will grow stale if it is not made to grow in knowledge and discernment. This is both a quantitative and a qualitative growth, a growth in amount and in quality. The fineness of its character depends on information and training. It is more Christian, more Godlike in character when it is fed on the knowledge of God's will and is inspired by the knowledge of what God is doing in the world today.

Love is kindled by reading of the progress of the gospel. The saints at Jerusalem were filled

with joy when they learned what the grace of God was doing in Samaria. When Peter told the saints at Jerusalem what God had done in the home of Cornelius, they "glorified God saying, Then to the Gentiles also hath God granted repentance unto life". It was Paul's habit to report on the progress of the gospel, when he visited the churches established. This kept the fires of faith and devotion glowing on the altars of their hearts.

The cause of the pause in our interest in the progress of the gospel today, the reason for falling receipts and necessary retrenchment is that the love of our people waxes cold because they do not know about the work and progress of the kingdom. Some of our pastors are trying to drive the car with the brakes on, the brakes of ignorance, and hence indifference. If the denominational paper is read in every home this brake will be released. There is no use in stepping on the gas in the pulpit, or cracking the whip and yelling at the oxen if the wheels are locked. Go and see that the people get the religious papers. Their love will "grow in knowledge and all discernment, that they may approve the things that are excellent, (the gospel rather than the picture show), that they may be filled with the fruits of righteousness".

HOW MUCH IS THE EL PASO SANATORIUM DEBT?

H. F. Vermillion, D.D.

In 1923 the Home Mission Board placed a bonded indebtedness of \$300,000 against the property of Southern Baptist Sanatorium. Some brethren have stated that the Sanatorium is responsible for this debt of \$300,000 and much more of the Home Board's debt. This article is intended to give some facts concerning the relation of the Sanatorium to the debt of the Home Mission Board. But I wish to be understood as believing that the Home Board has faithfully sought to discharge its duty and to do the will of the Southern Baptist Convention. I think the Board did right in bonding the Sanatorium and its other property. The Board has been blamed for doing what it was instructed to do and criticised for not doing what it was unable to do. However, it is an error to blame the Sanatorium with a very large proportion of the Home Board debt.

I have before me the minutes of the Southern Baptist Convention for the nine years since the inception of the Sanatorium. The following facts are taken from the minutes:

1. In 1919 the Home Mission Board set aside for buildings and equipment at the Sanatorium \$500,000 of its anticipated receipts for five years and \$550,000 for endowment of the Sanatorium. This was 8.33 per cent of the Board's expected receipts from the 75 Million Campaign. (Min. S. B. C. 1920 pp. 65, 66, 373.) The Home Board spent for buildings and equipment in that period \$454,945.30; which was 5.2 per cent of its expenditures for the period and which left \$545,053.70 of the promised million unpaid.

2. For the 5 year Campaign period (1920-1924) The Home Board's receipts were \$7,888,461.88 and its debt \$822,183.60, making its total expenditure \$8,710,645.48. Of this huge expenditure 5.2 per cent was spent for improvements at the Sanatorium and nothing for endowment. Certainly not more than 5.2 per cent of the Board's debt at that time could be chargeable to improvements at the Sanatorium. 5.2 per cent of the debt at that time is \$42,754.55.

Surely there is no fair way to charge more than \$42,754.55 of the Home Board's debt to construction and equipment at the Sanatorium. No construction work has been done at the Sanatorium since the Convention year ending April 30, 1922.

3. In addition to money for improvements the Home Board in 1923 paid an obligation of the El Paso Chamber of Commerce which was against the property when we secured it. The Home Board has charged this obligation to the Chamber of Commerce and they have promised to pay it. It cannot be charged to construction or equipment or endowment of the Sanatorium but it is an investment in the property for which there is a promise that the Home Board will be reimbursed by the El Paso Chamber of Commerce. If this obligation of \$31,707.38 were charged against the promised million dollars it would still leave the Sanatorium \$513,346.42 short of the promised endowment and construction fund. If we had this endowment we could do about \$30,000 of charity work each year and the denomination would not be called upon to pay anything on operating deficit.

4. Within the 5 year Campaign period the Home Board expended on maintenance at the Sanatorium \$172,330.89. This and the above items make a total of \$658,984.47 expended on the Sanatorium for all purposes within the 75 Million Campaign period. (See Home Board Treasurer's reports Min. S. B. C. 1920-1924.) The Board's total expenditures on its work for that period were \$8,710,645.48 including its debt. Its expenditures for all purposes on the Sanatorium were 7.5 per cent of that amount. Therefore no more than 7.5 per cent of its debt justly could be charged to the Sanatorium for that period. 7.5 per cent of the debt is \$61,663.70.

These calculations are based on the idea that any debt should be pro-rated to the objects upon which the expenditures that created the debt were made. I know of no other fair or just way to calculate the Sanatorium's proportion of the Home Board's debt.

5. Another way but not the correct way, of estimating the Sanatorium's pro-rata share of the Home Board's debt would be to pro-rate it on the basis of the Board's total expenditure for the nine years since the Sanatorium began to receive funds. I estimate the Home Board's total expenditures for the past nine years including its debt at \$13,427,683.28. In that time it spent for all accounts for the Sanatorium \$751,221.53, which is nearly 5.6 per cent of its total expenditure. 5.6 per cent of the Home Board's present debt of \$1,608,903.28 is \$90,104. This, however, would charge the Sanatorium with very much more of the debt than its just share as the next paragraph will show.

6. It should be borne in mind that the Home Board spent a considerable amount of the money included in above estimates on the Sanatorium in years when the Home Board created no debt. For instance in the year ended April 30, 1922, the Home Board expended on the Sanatorium for all purposes \$286,284.30 but that year the Home Board's debt did not increase by one cent. (Min. S. B. C. 1922 pp. 347 & 385.) So there was at least \$286,284.30 spent on the Sanatorium that created no debt at all. Some other years of the Sanatorium created no debt.

7. In 1922 when the Home Board created no debt and when its debt did not increase, it borrowed \$269,856.21 from its Church Building Loan Fund and passed it to its General Fund. (Min. S. B. C. 1922 pp. 347, 386, & 387.) In 1923 the Home Board realized \$270,000 on the sale of Sanatorium Bonds and the Home Board Treasurer wrote me at the time that the proceeds of the Bonds were used to restore the money borrowed the year before from the Building and Loan Fund and placed in the General Fund. The Home Board Treasurer's report for that year shows that the money borrowed from the Loan Fund was thus paid at that time. (Min. S. B. C. 1923 pp. 208 & 209.)

8. The only years in which the Home Board incurred a debt or increased its debt were 1920, 1921, 1923, 1924, 1925, 1926, and 1927. In 1922, when the Board spent the largest amount (\$286,284.30) on the Sanatorium, its debt did not increase. In the years in which the debt did increase the Board's total expenditures were \$10,934,070.43. These expenditures on all the Home Board's work created the present debt of \$1,608,903.28. Upon the Sanatorium for all accounts the Home Board expended in the years when its debt was growing \$423,690.78, which is 4.2 per cent of the expenditures which created the debt. Therefore, 4.2 per cent of the present debt of the Home Board is the amount of the denominational debt that can properly be charged against both construction and operation of the Sanatorium for nine years. This amount is \$67,573.93.

It would hardly be fair and right to charge the Sanatorium, or the department of Evangelism, or the Atlanta office, or the Cuban work, or Mountain Schools with an amount of the debt equal to the total amount spent on that department since the debt began. The debt is large and burdensome, but there would not be enough debt to go around if each department were charged with an amount of the debt equal to the total expenditure on that department for the period in which the debt was made. The only just way to reckon the amount of the debt for which each department is responsible is to pro-rate it according to expenditures on the departments. If this is done, the Sanatorium is responsible for only \$67,573.93 of the debt. For that \$67,573.93 of debt, we have more than \$500,000 worth of property and we have saved to life and service scores of preachers, missionaries and others and we have a great scientific institution serving humanity around the world.

FURTHER NEWS FROM THE FLOOD AREA
B. D. Gray, Corresponding Secretary

"Our people are so completely devastated that it will take several months for them to reach the place where they can put one cent into the church. The water is still over the land and the chances are it will be several days yet before they will be able to return to their homes, all too late to raise anything on their farms this year.

"It would be useless for me to try to picture the destruction that has been done these people. There is hardly an animal of any kind left. Their houses are demolished, badly damaged, or gone. Many of them have not one dollar with which to begin life anew. If there ever was a field that is ripe unto harvest, this is the field. I have been laboring here for nearly three years. Catholicism is losing ground and the people are hungry for the Gospel of Christ. They come to hear the Bible taught and many of them are being converted. May the Lord move upon the hearts of the people, who are less unfortunate, that they will respond to the needs of these suffering people."—A. C. Holt, Pineville, La.

"The water as it rushed through the levee took homes and property with it. The losses of our people were heavy. Our church building was wrecked. It was swept from its foundation and the brick flue which extended from the ground upward was broken down. . . . The church floor, as the other buildings in town, had a sand deposit of fourteen inches. Many of the homes of our people were washed away and destroyed. The levee broke at six o'clock in the morning while many of the people were asleep and when the alarm was given, they rushed from their homes leaving everything behind. Due to the material losses of the people at Melville, they will be unable to do anything financially this year and until late next year, for the church work here. Thus I will be unable to continue my work here without some assistance. Without assistance the church work in these flooded sections would have to be abandoned for two years. This we can never afford to do. Our evangelistic opportunity is greater now than ever before."—F. B. Bookter, Pineville, La.

"In this parish we have thirty-nine churches, thirty of these were almost wholly under water, that is, the people's homes were under and numbers of the buildings. Nine of these churches have no pastors. Twenty-one of them are served by twelve preachers. There is not one of these twenty-one overflowed churches that is in a position to pay their pastors anything. Many of these pastors were supplementing their meager salaries by farming. They, too, lost their crops. Now, they have no income, from either churches or farms. Now, my brother, I was in the very heart of the flood, and no one at a distance can tell what we have been through. Seeing here would be believing. The very blood of God's suffering people is now calling to their more favored brethren for help. Never will our Baptist people have a better opportunity to 'come over and help us.'—M. A. Phillips, Winnsboro, Louisiana.

"Truly it has been a distressing time for us. As the relentless tide crept upon us we hoped and prayed we would not have to abandon our home, but when it seemed that the worst was coming, even right into the front door, I hastily bundled wife, three children and a few quilts in a boat and paddled my family out over our former grassy lawn, with wife in tears, to a place on higher ground, an old deserted farm house, where Negroes had formerly lived. I had already been cut off from my churches for several days, and the people, scattered like sheep in distress, had lost all interest for the time in supporting the cause, many of them victims of the flood."—Geo. E. Goodman.

"Our work will be retarded for several years unless we receive aid from some source. We beg that you do your best to come to our rescue

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"If we could get \$300.00 it would help us to keep our work going."—G. H. Crouch, Clayton, Louisiana.

Home Mission Rooms,
Atlanta, Georgia.

MY SECOND EXPERIENCE AT OUR BAPTIST STATE CONVENTIONS

By L. E. Hall

I recently wrote something about my first, which was at Grenada. The second was in July, of the following year, at Okolona. I will mention a few things that happened during the session.

One of the first reports read was on education. Brother Venable was one of the first to speak on this report. His object seemed to be to illustrate the difficulties in the way of those who attempt to preach, who have little or no education. He told of an old brother preacher who could spell and read, just a little, but was fearfully off on pronunciation. He pronounced Arch-angels, Ar-kin-gals. Out of Psalter, he made Pes-tle-tree. The entire sentence was, We'll all go home with the Ar-kin-gals, playing on the Pes-tle-tree. Brother Venable struck a bee-line for the door, at the opposite end of the building, as soon as he was done speaking. Bro. Farish rose immediately, and proceeded to tell his Wood-chuck story. His object was to show the effect of a TONE where there was a tone, only. When he had finished I noticed that many of the sisters and some of the brethren were crying.

While these speeches were being made, I noticed that Dr. Webb, the president of Mississippi College, was considerably agitated. He neither wanted or expected any such speeches. He arose, hurriedly, when Bro. Farish sat down, and, oh, my country-men. Bro. Venable was gone. A brother told me he asked him why he left. He said he knew what was coming. Dr. Webb was his father-in-law. Brother Webb turned towards Brother Farish, and said, If that is all the argument you have in favor of education, I'm opposed to education. You have a TONE. There is no bad theology in a TONE, nor is there any in bad pronunciation. It required only about ten or fifteen minutes for him to make a speech on education that was worth more than I have ever heard, all put together, on that subject, before and since. It was fortunate that Brother V. and Bro. F., had gotten off the nonsense that induced him to make such a masterful effort on a very important subject. His feelings were stirred as I never saw them before or afterward. He told of his deep concern for the young men who were being trained at Mississippi College. What he expected of them, and how earnestly he hoped that the college would be a subject for the prayers of God's people. Tears were on his cheeks and his great soul was struggling under the weight of deep emotion. He was a great man. That speech is living, yet.

Nearly all of our older brethren, who were active soon after the civil war, were at this convention. Capt. W. H. Hardy was elected president. Plans formed here, and made effective immediately afterward, have told, through the intervening years, for good; and are still being felt, as the years go by.

One of the most unimportant things that happened at this convention, has not yet been mentioned. It was my speech. My speeches are always unimportant. I did not want to make this wonderful speech, but I was serving as evangelist, under the appointment of our state board, and Bro. Walne, who was corresponding secretary, wanted me to tell the convention something about South Mississippi. I felt that the convention already knew more about South Mississippi than was good for South Mississippi, and thought the best thing to do for South Mississippi, was to say nothing. But he was at the

head of things and I didn't know any better, then, than to believe he had the right to command and that it was my duty to obey. I have wondered, ever since, how anybody could talk as long as I did, and say nothing. I must have talked, or tried to, for five or ten minutes. The convention listened, patiently. It had to. There was no other way out. I don't know of anyone now living, who was there, but Brother Venable, and I hope he has forgotten all about it. If you were to ask me to reproduce that speech I would make a great big O and then rub out the ring. I was glad when the performance was over. I think the convention was delighted—when I quit.

When I was going from the stand to my seat, a good brother who was sitting near the aisle, halted me long enough to take my hand and say, We need you in North Mississippi. I thought, perhaps you do, but they don't need me in this convention. In a few hours I was on my way to Macon, Miss., where I spent the night, and left, next morning (Sunday), for a church in Alabama, some 20 miles away, where I was to preach in a protracted meeting, for a week. I was "at home" when I went into that pulpit, although I was never there before or since—that meeting. We had a good meeting. I remember seeing sixteen people profess faith in Jesus, as their Saviour, at the close of one of our morning services.

I also remember one peculiar case which developed, here. A man of mature years seemed to be laboring under deep conviction. I have seen but few cases where there was as great agony of soul. He wanted the Saviour to accept him. Poor fellow. He did not understand that the thing for him to do, was to ACCEPT the Saviour. He wanted God to be reconciled to him. He had not learned that in Christ, God was reconciled, already, to all who will accept Jesus.

"Now then are we ambassadors for Christ, as though God did beseech you by us. We pray you, in Christ's stead, be ye reconciled to God."

SOUTHERN BAPTISTS AND THEIR EDUCATION BOARD

By L. R. Scarborough

I have no disposition in this article to answer anybody who has written about the Education Board, nor do I wish to provoke controversy. I feel that some things ought to be said for the purpose of clarifying the atmosphere, with the aim of bringing our people to a sane judgment about this important matter. I take it that all our people are seeking to do the right thing for education and that there is really no difference of opinion about the importance of Christian education, but only as to the method of advancing it. Let us look at some general facts:

1. The fact that the Education Board has had and still has opposition is nothing new in the history of our work. The Foreign Mission Board had strong opposition for a long time, so did the Home Mission Board. At one time Dr. Carroll had to throw his great personality into the breach to save the Home Board. The same is true of the Sunday School Board. Even Dr. Gambrell opposed it. So, with the Relief and Annuity Board, it took many years to get all the states to join in its work. The same is true of our seminaries. The Southern Seminary had a long battle to get recognition in some of the states. There was opposition to the establishment of the Southwestern Seminary. The Education Board is sharing the same experience with all the other phases of our denominational work.

2. We all admit now that Christ's program is three-fold—Missions or Christ's message to the soul, Education or His message to the brain, and Benevolence or His message to the body. Each of these is clearly set out in the different expressions of Christ's commission. The Foreign Mission and Home Mission Boards are the South-wide expression of the first great part of the commission. The Education Board is a South-wide expression of Christian Education, the sec-

ond part of Christ's program. Hospitals and the Relief and Annuity Board are the Southwide expression of the third part of the commission. Why "cut out" the Education Board and hospitals and leave only missions as the onesided expression of Christ's program for Southern Baptists, as such? Education is a big part of Christ's program and of our work. It ought to have a Southern Baptist means of expression and a Southwide chance to function. Otherwise, Southern Baptists, as such, will not have a full and complete expression of and emphasis on Christ's whole program.

3. As far as I know, all the educational leaders of the South have stood solidly from the beginning for the Education Board—McGlothlin, Boatwright, Brooks, Hardy, Weaver, Watters, Adams, and the other presidents of our schools—all of them want and are advocates of the Education Board. This great body of school men are deeply interested in Christ's whole program—missions, benevolence and education. They are very co-operative and loyal to the whole work. They want Southern Baptists to function in a great Southwide way on education, as we do on missions and benevolence. I think this is a tremendously important fact. These educational leaders believe in and support the Education Board and are doing their best to find a great place for it. I honor these men and respect their judgment and give great weight to their wishes in this matter. I think Southern Baptists should think long before they turn down the education leaders in their desire to have a Southwide expression and function in education.

4. Northern Baptists and Canadian Baptists have great sectionwide educational boards, so do all the other great denominations. There are great sectionwide and nationwide organizations for state and general education. Why should Southern Baptists not keep pace with all these other divisions and sections of the educational program of our land? It seems to me to fail to have such a board would put Southern Baptists far behind the other sections and other denominations in educational affairs.

5. Without the Education Board, Southern Baptists would have no channel for the expression of education. Otherwise, the whole subject of education would be left to the states. Without Southwide approach or channel or way of functioning, education, an essential part of Christ's commission, would have no way of voicing its needs or offering its service to Southern Baptists, except through state organizations.

6. The Education Board is the Southwide clinic in education to all the educational interests of Southern Baptists, and is greatly needed. Take, for instance, the question of textbooks. This is today a very serious and difficult problem to solve. No one state can solve the problem. If there is no Southwide educational board to handle this matter, it cannot be handled, for Southern Baptists; and something ought to be done in this direction. The Education Board can do great work also in the line of establishing educational standards for our Baptist schools.

7. The Home Board has been a great agency in going to the relief of weak states in their mission work. It helped largely to make all of our strong states by going to their aid when they were weak. The same is true of the Sunday School Board and also with the Relief and Annuity Board in their fields of labor. The Education Board ought to be put in such condition that it could go with vital aid and relief to weak, struggling states in their educational interests. Without this Board we would have no agency to aid these pioneer schools in the weaker states. The Education Board has already done good work with its limited resources in this line. Its hands ought to be strengthened to do much more. Would it not be a glorious thing now if our Education Board could go with the whole South back of it to save Montezuma College, to get back of Southern Illinois in their educational interests?

(Continued on page 6)

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RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.
Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

THE GLORY THAT SURPASSETH

In his second letter to the Corinthians Paul is vindicating and glorifying the Christian ministry. In one part of this letter, chapter three, he makes a comparison of the glory of the ministry of the gospel with that of Moses. Things are known only by comparison. It is not his purpose to disparage Moses or minimize the worth of the law, but only to show how the glory of the gospel excels. He says, For verily that which hath been made glorious (the law) hath not been made glorious in this respect, by reason of the glory that surpasseth. That is the gospel in its purpose and effects has a glory that far exceeds anything that belongs to the law. He has great reverence for the law; but he has far greater admiration for the gospel.

The respect for and pride in the law which a Jew had was worthy of all admiration. It was difficult for him to conceive of anything superior to it, for that could possibly supplant it. It was "holy and just and good"; it was given them of God by the ministration of angels; it was the highest expression of righteousness the world had ever seen; it was the noblest standard of conduct and the best expression of the character of God the world had ever known. "The law of the Lord is perfect." But the purpose of the law was to detect wrong doing, to uncover sin and to punish it. Its mission was to condemn men and to provide penalty. It was a ministry of condemnation.

We are not to undervalue the ministry of condemnation. The laws of our land still perform this function. That is what they are for. They are successful only when they uncover crime and bring the criminal to justice. We sometimes deplore the failure of law in the hands of men. We congratulate ourselves when the law is enforced; that is when the criminal is brought to trial and sentenced is executed against him. We say the law is vindicated. In this way we magnify the law and make it honorable. To condemn and punish is the purpose and limit of the law. And men are satisfied when this is done.

Recently we had in Jackson a striking and memorable example of law enforcement. A fearful crime had been committed by a brutal negro. The instinctive sense of justice of all men was outraged. He was apprehended and brought to trial. By care and faithful officials the trial was carried through and sentence of death was pronounced on him. He was soon executed on the gallows. The sense of justice had been satisfied. But there was another transaction in progress. A minister of the gospel of Christ visited him, this man with a criminal record and a blackened heart. He was told of a way of redemption, of cleansing of pardon of sin, of grace through Jesus Christ, of eternal life. He confessed his sin; he professed faith in Christ; he claimed forgiveness from God. He said his soul was at peace, and he was ready to meet God. The reporter told the story of the approaching execu-

tion, of how he went to death without a tremor and no sense of fear; into eternity with peace in his soul. Where sin abounded, grace did much more abound. He prayed for the sheriff in his last breath, for the man who sprung the lever that sent him into eternity. He prayed for all that sent him into eternity. He prayed for all that had wronged beyond measure. He claimed Jesus as his Savior and friend. Oh, the marvelous grace of God; the triumph of the gospel of Christ. Saul of Tarsus too was a murderer, blasphemer, persecutor. He says, "Howbeit for this cause I obtained mercy, that in me as chief might Jesus Christ show forth all his longsuffering for an example of them that should thereafter believe on him unto eternal life".

The law was fulfilled and honored in the hanging of the criminal. But the gospel did a yet more glorious work in the redeeming of a sinner. This is the glory that surpasseth.

BELIEVE ON THE LORD JESUS CHRIST

These words were the answer to a question, not a question simply for information about an interesting subject, but an inquiry from one who wanted help and direction in a matter that deeply concerned his soul, and on which his immediate present peace and his eternal destiny depended. As we sometimes say, it was not an academic question, but a practical, vital, destiny determining question. And the answer can be understood only in the light of the question itself. That question was, "What Shall I Do To Be Saved?"

It was not in general terms, such as "what must one do?" But, what shall I do? The man who asked it was in need, in peril; worse than all that he was a lost man, a lost soul. It was not a subject for theological discussion, for ecclesiastical polemics. It was for him a matter of life and death. We ought to try to get away from disputation dialectics as a mere pastime, and know that we are dealing with the life and death of a soul. No man's theology is worth a trip that is not born a personal experience with Jesus and shaped by a personal concern for the lost. There was no theological debating society that night in the Philippian jail, but a midnight prayer-meeting followed by a physical and spiritual upheaval. Out of the depth of his soul this man cried, "What shall I do?"

He knew that he was lost! His official relation to these prisoners, to Paul and Silas and the rest of them was now forgotten. His responsibility to the Roman government for their safe keeping sank into insignificance. It was himself he was now concerned about, his own soul! He was a ruined man. He had heard enough of the preaching of Paul to feel the weight of God's hand upon him, the guilt of sin on his own soul. All other fear was gone, and only the fear of God remained. He was face to face with God with sin on his soul. And he knew of no way of relief. He knew he himself was responsible. What could he do; what must he do? Perhaps these men could tell him. In his distress and desperation he calls on them: What must I do to be saved?

These men and their message had been the talk of the town. The demon-possessed girl had heralded their mission: "These men are servants of the most high God and proclaim to you the way of salvation!" The way of salvation! Somehow those words had stuck. The Way of Salvation. Poor creature, she found it, and was delivered. And here are those men in jail. And they can open the prison to them that are bound. The man who keeps the prison comes to his prisoners for deliverance. What shall I do to be saved? Bars and chains do not a prison make. But sin. Salvation is deliverance from it, eternal deliverance. What shall I do?

This is the question Paul answers when he says, "Believe on the Lord Jesus Christ and thou shalt be saved". These words are not applicable in other conditions. It is not worthwhile to say to a self-satisfied person, "Believe on the Lord

Jesus Christ, and thou shalt be saved". They would not be applicable to him or her. They would not be true. No one will be saved till he knows that he is a lost sinner. Knows it deep and distressingly in his own soul, and cries out for help.

Are all lost? Are all alike victims of sin, and under its condemnation, under sentence of the law of God? Do all need a Savior? Do all need Jesus as a redeemer? It must be so; since he is said to be a propitiation for the whole world. If there are those who have simply thought of Jesus as a pleasant or helpful companion, they have missed the purpose of his coming. If they have thought of him as an excellent teacher or friend, they have not the adequate conception of mission. Only when we know him as the one who gave his life "a ransom for many", do we understand the purpose of his coming. "The Son of man must be lifted up." Jesus showed his disciples that he must go up to Jerusalem and be crucified. "It behooved the Christ to suffer and be raised from the dead." There is no soul reconciled to God except through the atonement for sin on Calvary.

But the work of Christ is unavailing, the death of Jesus is without effect unless there is a personal appropriation of it by faith. "Believe on the Lord Jesus Christ and thou shalt be saved." The jailer did not know much about Jesus. Paul had to explain to him further. "Thy spoke the word of the Lord unto him and to all that were in his house." He was ready to hear it.

If there is one soul who reads these lines who has not come into a definite, personal, saving faith in Jesus, these lines are for you. If there has not sprung up in your heart a new life as a result of trust in Jesus; if you have not felt a definite sense of forgiveness and cleansing; if you have not had a spiritual quickening which set your soul to singing and your hands to his service, it is because you have not come into vital touch with Him. Don't put this truth away from you until you have definitely proven the truth of these words: "Believe on the Lord Jesus Christ and thou shalt be saved". Then you will not need somebody to urge on you the life of obedience, you will begin to render the first service at hand, like this jailer who was saved at midnight and did not wait for instructions, nor for daylight to come. "He took them the same hour of the night and washed their stripes; and was baptized, he and all his, straightway. And he brought them up into his house and set food before them, and rejoiced greatly with all his house, having believed in God."

The church at Smithville in Monroe County, of which Brother J. A. Rogers is pastor, has gotten into their new building. It is brick veneer with two Sunday School rooms, high walls, beautifully finished inside and will seat over 300 people. The pews are substantial and handsome. Good material was used throughout. They owe only a small sum on the building, and will soon have that paid. This is a prosperous community and should soon go from fourth time to one-half. They got the full worth of the money in their new building.

Now that the campaign is on for enlarging the subscriptions of our Baptist papers, somebody ought to see the great opportunity for doing the cause of Christ a great service by furnishing the money to send the paper to people who are indifferent and need awakening. There is no better missionary agency for enlisting our people in the Lord's work. Several times in the past fifteen years some Baptist layman has sent a contribution for this purpose, and we have sought to use it wisely. You can't raise a crop in the part of your field where you don't plow, and you won't get any intelligent and hearty support for the Lord's work where the people are not informed about it. Even a mission board ought to see that.

Somebody asks why not have clean politics. We will when only clean men run for office.

President Eliot said the aim of education is "to put power into action". A more Christian definition would be to put power to service.

The Baptist New Mexican says there is a preacher in that State who has an 1,800 acre ranch for sale. He wants to go to the Seminary. Want to help him unload?

Brother A. D. Muse has just closed a tent meeting at Roundaway, 16 miles from Shaw. The tent was overflowed every night. There were 75 accessions to the church, and a new and modern church building project was launched.

It is said that it costs our government a million dollars a day to take care of its disabled soldiers, not including pensions. This is a cause for gratitude and sadness; gratitude that the government looks after these men, and sadness that the waste of war is so stupendous.

W. R. Haynie, Evangelist, reports having just closed a wonderful meeting with Pastor F. M. Britt and the Shady Grove Church, Lincoln County. There were 20 additions, 17 for baptism—among them a fine young Methodist preacher.

Brother Haynie and Brother Fred W. Roth, of Cleveland, are conducting a meeting this week at Shady Grove Church, Copiah County.

Dr. George W. Truett, pastor First Church, Dallas, has for his assistant the well known and universally liked Robt. H. Coleman and would not give him up for anybody else. But you may know how highly he prizes the denominational paper by his saying, "If I had to give up any assistant pastor or the weekly visits of the denominational paper in the homes of my members, I would consider the more effective of the two".

Speaking of infant mortality, the medical profession deserves great praise for having very materially reduced the percentage of deaths among children under a year old. But we are sadly in need of some doctor or treatment which will lessen the number of the infant members of our churches who disappear or drop prematurely into the grave after being brought in during a revival. Our losses in church membership are very heavy.

The Word and Way of Kansas City quotes from the Times-Dispatch of Richmond, Va., a demand that the University of Richmond (formerly Richmond College) shall change the constituency of its board of trustees so as to include those who are not Baptists, and says the appeal for support of the University recently made in Richmond was on the ground that it was not a sectarian institution. Is this a case of "the hand that controls the purse must control the teaching", a doctrine to which liberalists so strenuously object?

Whenever an evangelistic meeting is begun, people see the need of prayer. There is just as much need of it when you start a missionary campaign, or go to take a missionary collection. This is necessary that the giving may be with the right motive; that the amount may be adequate, and that it may result in saving souls and ministering to all needs in the name of the Lord Jesus. Don't take a mission collection on a "cold collar". In like manner, now that the forces of the State and of the Southern Baptist Convention are beginning a campaign for increasing the circulation of our Baptist papers, will you, my brother and my sister, every day pray God to guide and bless us in undertaking for his glory? You will in this way be a fellow helper to the truth.

Convention Board Department

R. B. Gunter, Corresponding Secretary

BAPTIST STATE CONVENTION SUGGESTIVE REPORT ON STATE MISSIONS

What Constitutes Our State Mission Work I. Evangelism.

At present this department has three Evangelists, C. T. Johnson, W. W. Kyzar and D. W. Smith. Each Evangelist has his singer who is employed by the State Mission Board. They are as follows: D. Curtis Hall, Joe Canzoneri and M. E. Perry. This department is not only revealing the need for such work by the number of accessions, but also by the unconquered territory which is being discovered as they engage in the meetings in various parts of the State. We have named this department first because Evangelism is fundamental in all of our Kingdom work.

II. Our Sunday School Department.

This work is superintended by J. E. Byrd. He is assisted by E. C. Williams, Wyatt Hunter, Lloyd Garland and Miss Minnie Brown. In addition to these full time workers, a number of extra workers are employed during the summer months in conducting county institutes. This department comes properly next to Evangelism as teaching is the handmaiden of evangelism and preaching. It is not necessary to comment on the value of this department as it has already established itself in the thinking of our people.

III. The B. Y. P. U. Department.

This department is supervised by Auber J. Wilds who is assisted by Miss Cecelia Durscherl. This department also employs extra workers during the summer months for the purpose of conducting institutes in different parts of the State. The literature for this department is arranged in large part by our own Dr. L. P. Leavell who stays with the Scriptures and keeps before our people a Bible program. The course of daily Bible readings is very, very helpful and all parents should see that their children read these selections.

IV. W. M. U. Department.

Mrs. A. J. Aven is the efficient President of this division of our work which is auxiliary to the State Convention work. This department is directed by Miss M. M. Lackey. She is assisted by Miss Fannie Traylor and Miss Maymie Slaughter. In addition to these, there are district vice-presidents who give much of their time gratis in their respective sections of the State. This department is doing its most valuable work in the realm of teaching Stewardship and Missions. The women are doing the work which the entire church should have been doing all the years. It is by information and agitation that the people learn consecration. When our Christian people are properly informed concerning our mission work and our obligations as stewards, the financial problem will have been solved.

V. Our Stewardship and Budget Department.

This department is supervised by Reverend G. C. Hodge who succeeded Reverend J. S. Deaton who resigned to become assistant to the President of Shorter College. This department is one of the most important in all of our work. Brother Hodge is keeping before our people through The Baptist Record the Bible plan for financing the Kingdom work. He is also conducting Stewardship Institutes in various associations throughout the State. In these Institutes the majority of those taking the course declare themselves as tithers. The value of this department cannot be at present fully realized. We are safe in saying, however, from a little more than two years experience with it that it is under-girding and reinforcing our mission work in a very material

way. It needs more cooperation so that in every district association every year there shall be held a Stewardship Institute with a view of reaching every church within the association. We trust that this year the district associations will vote for such an Institute to be held during the year 1928.

VI. Baptist Student Work in State Colleges.

The Board at present has student workers in all the State schools. At the A. & M. College three students receive a small sum for their work in enlisting the Baptist students in the Sunday School, B. Y. P. U. and church work. For the past year we had the following young men: J. B. Luckett, G. W. Bamberg, L. O. Cooper. At the M. S. C. W. Miss Mary Frances Johnson has been employed for three sessions. She has resigned to return to Georgia for State B. Y. P. U. work. Her work has been indeed constructive. We were sorry to lose her. Miss Irene Ward of Houston, Texas, will succeed her. Miss Ward comes very highly recommended by those who know of her work. She is a graduate of Rice Institute, but did the remarkable work among the students of that great Institution. She has also done a splendid work in the First Baptist Church of Houston and with the State Board of Texas, particularly in the Student Department. We have at the University of Mississippi Mr. Fred Terry who comes from Union University very highly recommended. At the State Teachers College we have Mr. J. H. Pennebaker who has taken a course at the Baptist Bible Institute and is a full graduate from Furman University.

VII. The Board is cooperating with 54 churches in supporting their pastors. This has for many years been one of the principal works of our State Board. By means of this department many churches are enabled within a few years to become self supporting and also to become denominational assets in Kingdom work.

VIII. Church Extension Work.

This is also a division of the work in which the Board has made possible great undertakings which could not have been done apart from the Board's assistance. Many weak churches have been enabled to erect houses of worship and to grow into strength and usefulness.

IX. Miscellaneous Mission Work.

In addition to the above the Board is doing some colportage work through L. E. Lightsey. Brother Lightsey sells religious books and takes subscriptions for The Baptist Record. In his line he is unexcelled.

Under this head we are carrying on work among the Indians by assisting churches in paying the pastors; also in giving some aid for church buildings. We also have a missionary among the Creoles, Reverend B. H. Ellis who has done a constructive work. The Board also assists in paying the salary of a Bible teacher in Jackson Baptist College (colored).

While no provision was made at the beginning of the year for emergencies which might arise, the State Board has been supplementing the salaries of pastors in the flooded district and making it possible for the churches to carry on their work. This could not have been done in many of these churches but for this assistance from the State Board.

THE BOARD'S HOLDINGS

The Baptist State Convention Board has under its direction for the Baptist State Convention the following property:

(Continued on page 6)

(Continued from page 3)

8. If Southern Baptists do not look out they will let state education and other denominational schools take their rightful field and opportunity from them, by a narrow policy fixed by an emergency of debt. This is true both in the field of education and hospitals. The state will take our educational field and the Catholics and others will take our hospital field. We must not sacrifice our assets nor our sources of life by a narrow policy in times of emergency and distress.

9. It is quite likely that there ought to be some adjustments and changes in the work the Education Board is doing. I am not sure what these adjustments and changes ought to be; but I am sure that, in view of the larger needs of Christian education and the growing educational interests of the South, a wise leadership will bring the Education Board to its rightful place as a great agency for Christian education for the whole South.

The Southern Baptist Convention in its recent meeting worked at only one end of the debt problem with great seriousness; and that is the distribution end. We ought to bravely, fairly, squarely and sacrificially face the collection end, the income end of our debt difficulty. I think if we will go in the right way to pay off our debts, our people will respond; and this question settled will largely settle the Education Board and hospital question. My prayer is that Southern Baptists unitedly and enthusiastically will get behind Dr. Crutch, our new Executive Secretary, and our Executive Committee, and work out plans for speedily paying off our debts on all of our institutions and boards, and back, with full-length co-operation, the unified program and bring in thus a greater day for all our causes.

COMPARATIVE STATEMENT OF HOME MISSION BOARD RECEIPTS—MAY 1-JULY 1

	1926	1927
Alabama	647.69	559.04
Arkansas		139.03
District of Columbia		
Florida	539.68	584.99
Georgia	2,177.02	1,267.40
Illinois	225.24	
Kentucky		35.86
Louisiana	248.53	578.28
Maryland	380.00	381.51
Mississippi	1,154.14	844.30
Missouri	1,376.59	1,048.72
New Mexico		47.28
North Carolina	2,351.86	2,027.18
Oklahoma	783.16	1,008.59
South Carolina	1,467.73	1,317.91
Tennessee	2,697.25	1,595.02
Texas	1,038.71	2,369.70
Virginia	2,226.87	2,462.94
Total	17,314.47	16,267.75

THE LAME TO WALK

By Louis E. Bristow, Superintendent

He was a bright little fellow, about four years old. Born a cripple, he had never walked. His mother died before he was a year old, and his father ran away and was not heard from again. The little boy was cared for by an old grandmother, who was very poor. The local pastor wrote to the Southern Baptist Hospital would take him as a charity patient and try to remedy his defect. After some correspondence arrangements were made, and one day two women from the church brought the boy. He was an attractive, blue-eyed, curly-haired, talkative little fellow, and soon won his way into the hearts of nurses, doctors, and others.

A skilled orthopaedic surgeon took charge of the case, and the child was operated on several times. At last the crooked legs were straight, and he was taught to stand alone. Then, of his

own accord, he tried to walk. It was a long, hard struggle, but he persevered until he took steps right along. When he left the hospital, the boy was able to walk well.

This is only one of the many "little ones" Southern Baptists are helping in their great hospital in New Orleans.

(Continued from page 5)

1. The Baptist Book Store which is owned and controlled jointly by the State Board and the Baptist Sunday School Board. The State Board has this year sold to the Baptist Sunday School Board half interest in the stock and the fixtures of the Baptist Book Store. This store is operated for the purpose of providing religious books and literature for our constituency.

2. The Baptist Press. The Baptist Press is owned primarily for the purpose of printing The Baptist Record and such literature as may be needed in carrying on the work. In addition to this, the spare time of the press is used in doing commercial printing. This is necessary in order to employ a desirable class of workers. The Press has proven from a financial standpoint to be a saving to the denomination.

3. The denomination owns an office building on the corner of Capitol and President Streets. This building was purchased in 1919 for a very reasonable price and would bring a much larger sum today. It is in this building the Book Store, the Press, the offices of the State Board, including The Baptist Record are located. The space which is not occupied by the denominational agencies is rented for office purposes and the revenues supplement our State Mission fund.

4. The State Convention also owns The Baptist Record which is edited by Dr. P. I. Lipsey. The paper usually by means of the advertising pays expenses. Last year there was a deficit of nearly \$300.00. There is great need that our people shall place the paper in every Baptist home not for the sake of financing it, but because our people need the information which it contains. If this is done, there will be no trouble in financing the paper. One cannot be well informed concerning the work of his denomination without this periodical and he will not be well enlisted unless he has this information.

On all of the above named property, with the exception of The Baptist Record, the State Board is paying taxes. The building was purchased for \$27,500.00 and is assessed by the City officials at \$39,000.00. The Board pays State, City and County Taxes.

APPROPRIATIONS FOR THE STATE MISSION WORK FOR THIS YEAR

These appropriations amounted to \$78,340.00. This includes taxes, expenses of State Board meeting, expenses of State Convention, expenses of Sunday School and B. Y. P. U. Convention, sending The Baptist Record to preachers who would not subscribe for it, sending The Baptist Record to Baptist students in State schools and the amounts required by the departments named above. These amounts will appear in the next issue of the State Convention minutes.

THE COOPERATIVE WORK

Our people are learning the value of cooperation in our denominational work. More and more the churches are approving of the budget plan for financing the Kingdom. This is a reasonable plan. It saves time and expenses. It makes more effective our work. It enables us to provide for emergencies as in the case of the flood relief. It enables every member of every church who makes a contribution through the cooperative program to have a part in every phase in the Kingdom work, both at home and abroad.

The budget receipts are divided as follows: Fifty per cent of all the contributions go for Southwide objects which are as follows:

Foreign Missions.....25%

Home Missions.....11 1/4 %
Christian Education in our seminaries and training schools.....7 1/2 %
Ministerial Relief.....4 %
New Orleans Hospital.....1 1/2 %
The 7 1/2 % for Christian Education is divided as follows:

Southwestern Seminary.....2 %
Southern Baptist Theological Seminary.....2 1/2 %
Southwestern Training School.....1/4 %
Baptist Bible Institute.....1 1/2 %
Education Board.....1 %
American Baptist Theological Seminary of Nashville.....1/4 %

The fifty per cent used for State interests is divided as follows:

Christian Education.....24 1/2 %
State Missions.....17 %
Baptist Hospitals.....5 %

(4% for Jackson Hospital and 1% for Memphis)

Baptist Orphanage.....3 1/2 %

OUR PROGRAM FOR THE REMAINDER OF THIS YEAR AND FOR 1928

1. The belief was expressed during the last session of our State Convention that for 1927 our people would contribute \$400,000.00 to the cooperative program. To this date, July 30th, we have received on the cooperative program \$180,739.85 since November 1, 1926. We have received for specials \$26,501.83. Our State Convention year ends October 31st. There must be a great increase if we reach this goal.

2. The second Sunday in October has been designated as State Mission day at which time all Sunday Schools and Churches will be asked to re-double their efforts in raising funds. It was decided early in the year that the funds from these special days would be divided on the regular percentage basis and would go for all of the phases of our work and that the churches contributing would be given credit on the cooperative program. We trust the brethren will bear this in mind and make the largest offering possible on that day.

3. The time set apart for making pledges for the work of 1928 is December 4-11 inclusive. The State Board office will furnish pledge cards to all churches desiring them. It is important that all churches cooperate and in so far as is possible take pledges at the time designated. We can work better by working together. We have lost much by procrastination.

4. The goal which has been discussed for next year for Mississippi Baptists is \$400,000.00 for the cooperative work. This does not include any local expenses such as pastors salaries and incidentals. It will be necessary to increase the contributions for this past year something like forty per cent. With present crop prospects and with the increase in membership we should find it easy to do this. We should take pleasure in undertaking a larger program. The only way to exist is to go forward. Our Southwide work is going to be put on a more constructive and conservative basis. This should encourage us to make advances.

In conclusion we beg leave to offer the following recommendation:

1. That the associations approve of a Stewardship Institute to be conducted during 1928 in cooperation with the State Board office.

2. That we put forth the most strenuous effort from now until the close of October for the purpose of reaching the goal of \$400,000.00 as approved by our State Convention a year ago.

3. That we give our best efforts to increasing the circulation of The Baptist Record in all of the churches of the associations.

4. That we shall endeavor to cooperate with the churches throughout the State in making pledges for the work of 1928 on the fourth day of December through the 11th of the same month.

5. That we will also strive to make the forty per cent increase necessary in order to obtain the goal for 1928.

McDANIEL VS. LEVERING

By Louis J. Bristow, Secretary of the Hospital Commission

To those who are familiar with the address of retiring President McDaniel at the Louisville Convention, and the action of the committee of which Mr. Eugene Levering was chairman, the following may be of interest:

The Maryland Baptist Union Association (which is equivalent to State Conventions or General Associations in other states) adopted a Memorial at its session in Baltimore in October, 1922, which Memorial was sent to the Southern Baptist Convention which met in Kansas City in May, 1923. After reciting reasons why our Maryland brethren were opposed to the Convention's embarking upon any "undertaking that is not distinctly and permanently Christian, Missionary, and Baptist," the Memorial continues as follows:

"In closing we would most earnestly urge the reaffirmation of that portion of the Committee on Hospitals' report of 1921 and 1922 calling for the creation of a separate Board or agency, to which shall be committed any hospital work of the Convention, and that proper action be taken at this session to create such a Board or agency, which shall be instructed to prepare in ample time a program to be inaugurated immediately upon the close of the \$75,000,000.00 Campaign for the purpose of taking over from the Home Board the El Paso Hospital and any obligation, expressed or implied, on the part of the Home Board in connection with the proposed New Orleans Hospital.

"To this Board or agency should also be committed all South-wide hospital work within the bounds of the Convention, whatever form such work may take, as the Convention may from time to time determine, thus furnishing our Baptist people, who desire to contribute to such hospital work, a channel through which their contributions can reach the desired object.

"With the earnest prayer that the Convention may be Divinely guided in a clear and unmistakable manner, in this as in all matters, we commend this Memorial from the Maryland Baptist Union Association.

"Respectfully submitted,

"Eugene Levering, Chairman.

"Charles M. Ness,

"President, Maryland Baptist Union Association, 1919-21 Sessions.

"J. Milton Lyell, Chairman

"State Mission Board Maryland Baptist Union Association.

"We hereby certify that this Memorial was adopted by the Maryland Baptist Union Association in session at the Brantly Baptist Church, on Wednesday evening, October 25, 1922.

"O. C. S. Wallace, President

"Samuel H. Gressitt, Clerk."

The Maryland Memorial was referred to the Committee on Hospitals, and in response to its urgent request that committee recommended the creation of just such an agency as the Maryland brethren seemed at that time to desire. (See Minutes of the Maryland Baptist Union Association for 1922, page 24, and Minutes Southern Baptist Convention for 1923, page 97.) Thus the Hospital Commission came into being.

In view of the fact that Mr. Eugene Levering was chairman of the Maryland Committee which prepared and presented the Memorial, his attitude toward President McDaniel's suggestion at Louisville is interesting.

Shall we now, upon insistence from Maryland, destroy the agency for which the Maryland brethren prayed so earnestly four years ago?

The Baptist says: "Prejudice against the Jews, foreigners and Negroes or anybody else, is, of course, the meanness of ignorance." But there are times when one wishes that the victims of such prejudice would so comport themselves as not to embarrass their friends.

Budget Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

OBEDIENCE IS THE ACID TEST OF STEWARDSHIP

(Continued)

"Christ is the end of the law." "Ye are not under law, but under grace." The Ten Commandments as recorded in Exodus were given to the Israelites, who were "led up out of the house of bondage". The commands as such ended in Christ. The moral principles underlying them are eternal, and, as we have already shown, everyone of them except the Sabbath command is re-affirmed in the New Testament. We shall now consider the question, IS CHRIST THE END OF THE SABBATH LAW?

* * *

THE LAW OF THE SABBATH

I. Before Christ Came.

1. The law stated (Deut. 5:12-15, Ex. 20:8-11), "Keep the Sabbath Day to sanctify it, as the Lord thy God hath commanded thee. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy manservant, nor thy maidservant, nor thy ox, nor thy ass, nor any of thy cattle, nor thy stranger that is within thy gates; that thy manservant and thy maidservant may have rest as well as thou. And remember THAT THOU WAST A SERVANT IN THE LAND OF EGYPT AND THAT THE LORD THY GOD BROUGHT YOU OUT THENCE THROUGH A MIGHTY HAND AND BY A STRETCHED OUT ARM: THEREFORE, THE LORD THY GOD COMMANDED THEE TO KEEP THE SABBATH DAY.

(NOTE)

- (1) There is no record showing that God commanded men to observe the seventh day (Sabbath) until the day of Moses. The first expressed mention of the Sabbath is found in Exodus 16:21-30 in connection with the giving of manna.

- (2) We believe, however, that men observed the Sabbath through all the ages, from the day of Adam to that of Moses. Our argument for this is based on three facts.

- (a) Jesus said, "The Sabbath was made for man, and not man for the Sabbath", (Mark 2:27).

- (b) The principle underlying Sabbath observance was man's need of physical rest. Even in Christ's day the predominant idea of Sabbath was rest. They even condemned Jesus because he healed the sick and cast out demons on the Sabbath. We know that from the very beginning men have had to work, and, therefore, have had need of rest; and, therefore, have had need of the Sabbath.

- (c) When God gave the Ten Commandments as recorded in Exodus the fourth command, (Exodus 20:11), was based on Genesis 2:2-3. Thus God linked Sabbath observance with the beginning of time.

2. Blessing for observing the Sabbath. "Every one that keepeth the Sabbath from polluting it and taketh hold of my covenant, even them will I bring to my holy mountain and make them joyful in my house of prayer; their burnt offering and sacrifice shall be accepted upon my altar", (Isaiah 56:6-7). (This, however, seems to refer to the future when God shall again deal with Israel as a nation.)

3. Curse for disobeying the Sabbath. "Ye shall keep the Sabbath, therefore, for it is holy unto you: everyone that defileth it shall surely be put to death: for whosoever shall do any work therein that soul shall be cut off from among his people", (Exodus 31:14).

II. Since Christ Has Come.

There is not one word in the New Testament which suggests that the Sabbath is binding on Christians. In II Cor. 3:7-11, we find that ALL THE LAW WRITTEN AND ENGRAVEN ON STONE (WHICH INCLUDED THE TEN COMMANDMENTS) IS DONE AWAY. In Rom. 7:1-4, we are told that Christians are dead to the (ceremonial and moral) law of Moses "by the body of Christ". Paul argues here that the law of Moses has no more claim on Christians than a dead husband has on a living wife.

"Owe no man anything but to love one another: for he that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment it is briefly comprehended in this saying, namely: Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor, therefore love is the fulfilling of the law", (Rom. 13:8-10). In this and other parts of the New Testament every one of the Ten Commandments has been re-affirmed and re-established, except the law of Sabbath observance. They were re-affirmed not because they were in the Mosaic code, but because they naturally grow out of love, and love is the law of Christ. Christians are today, therefore, under obligation to observe everyone of the Ten Commandments except the fourth—not because they were written in the Mosaic law, but because they were taught by Christ and His Apostles. Christians are NOT TO OBSERVE THE SABBATH, though it was in the Mosaic law, because it was not re-affirmed by Christ or His Apostles.

1. The law of the Sabbath was given to Jews only. "And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: THEREFORE, THE LORD THY GOD COMMANDED THEE TO KEEP THE SABBATH DAY, (Deut. 5:15).

2. Sabbath observance is declared not to be binding on Christians. "Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of a new moon, or OF THE SABBATH DAYS: which are a shadow of things to come: but the body of Christ, (Col. 2:16-17). Christians could eat meat or not, could observe Sabbath or not, just as his own judgment and conscience might direct, but in all such matters one ought to be careful, Paul said, not to put a stumbling block in a brother's way. (Rom. 14:13).

(Continued next week)

The law sends a man to the gallows; the grace of God takes him to glory. If the ministration of condemnation hath glory, the ministration of righteousness exceeds in glory. This is the glory that surpasseth.

Saturday the Encampment begins on the Coast, at the Gulf Coast Military Academy. Hither the tribes go up. Are you going to meet your friends there? Don't disappoint them.

Mississippi Woman's Missionary Union

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Royal Service Subscriptions

On the back page of August Royal Service you will find "Six Months Record of Royal Service Renewals and Subscriptions". Our State's full quota is 5,217. For the first six months we have received 2,819. This leaves us 2,398 to secure during the last or present six months. Let us every one busy ourselves about this matter. We need Royal Service even more than we need to secure our quota.

Comer Building

Our W. M. U. Headquarters Building has recently changed its name. It is now 1111 Comer Building, Birmingham, Ala. Let us all make note of this.

How to Organize a Business Woman's Circle

One of the appealing things about our W. M. U. is that there is a place for every woman, and an opportunity for her to put her talent to work for the Master. Unless we conserve for Kingdom work the brains and talent of our business women who now number one out of every five, we shall all be losers.

Take a survey of your church and community to find those who cannot attend your day meetings. Then plan an evening social hour; invite and bring together these women—business women, clerks, teachers, etc. During the evening have presented to them the Kingdom's need for their service and the opportunity open to them for a great work as a circle of business women co-operating with the missionary society. Ask interested ones to linger a few minutes at the close. With those who are interested (and you will always find a response) arrange a time very soon when you can meet them and organize a circle.

Now at the second meeting have full details of the work we in hand—manuals, reports, standards, etc.—so that they may see that our mission work is a well organized and orderly conducted organization. Occasionally assign to that circle the program for the monthly meeting of the missionary society and arrange for the meeting to be held in the evening. Suggest a study of the current year books. Explain fully our mission study courses and stand by any plans for the circle, counting on it for good work. A W. M. S. and Y. W. A. can both well have a Business Woman's Circle.—Mrs. Edna R. Harris, N. C.

Enlistment Stories and Demonstrations

	Cents
A Call from the Master Foreman.....	3
Ask Somebody Else.....	2
"As Thy Servant Was Busy Here and There".....	2
Christine Miller's Home-coming.....	3
Making Dreams Come True.....	3
Mrs. Brent's New Committee.....	3
The Women Who Did and Those Who Didn't.....	3
The W. M. S. as Factor in the Evangelization of the World.....	3
The Contribution of W. M. U. to Religious Education Program.....	4
What Miss Martin Gave.....	3
First Aid for the Puzzled (3 Characters—Women).....	8
Give Us a Chance (7 Characters—Children Before the W. M. S.).....	3

Miss Leety's Views (4 Characters—Older Girls and Women).....	5
Possibilities (10 Characters—Y. W. A. or Women).....	10
The Clinic of a Missionary Specialist (9 Characters—Y. W. A. or Women).....	10
The Vision (3 Characters—Women).....	10
To be ordered from W. M. U. Literature Department, 1111 Comer Bldg., Birmingham, Ala.	

Our W. M. U. Specials

One of our Vice-Presidents sends in the request that attention be called to our W. M. U. Specials. We are sure every society in the state has discussed this matter some time during the summer. And many have responded to the call of the Vice-Presidents. But some of us forget, or are a bit slow.

Beloved, this is a VERY important matter. Please consider it carefully and respond speedily. "What is it," you ask? We are endeavoring to secure from our local societies the sum needed for our Training School Expense Fund, our Margaret Fund, Bible Fund and Scholarships. The Vice-Presidents, either direct or through your Superintendent has sent to each society a suggested apportionment for the quarter just ended. They are counting on you and me to be faithful and surely we will be. Let us each one as soon as we read this note see that our apportionment is sent.

Campaign for Baptist Record

The month of August has been named by the Executive Committee of the S. B. Convention as the month for securing subscriptions for all our denominational papers. Of course we in Mississippi will stress the Baptist Record.

As members of the W. M. U. this matter should be specially appealing to us. The Editor makes us a very splendid and helpful offer for all subscriptions secured, in the letter sent to each local society. But in addition to this, we as members of the W. M. U. NEED the Baptist Record. We cannot be intelligent society members without it. We hereby urge that each society appoint some one who will through the month of August secure subscribers for our paper.

Findings of Field Workers' Conference

How to get persons to study was discussed. The following suggestions were made:

1. Study your class.
 2. Don't scare them.
 3. Use leaflets and letters from missionaries for stories outside textbook.
 4. Show them how to study.
 5. Show them how to take examination.
 6. Furnish tablets and pencils in class for those who come without them.
 7. Write out questions first of all and talk around them.
- "The follow up work" of a field worker was discussed. The day of need for extensive work has gone and we are in the day of intensive. If we do more intensive work even if not so extensive, less follow up work is needed. Let us stay by what we do until it can stand after we leave.
- "How to interest uninterested or prejudiced

pastors" was discussed.

1. Present to the pastor our W. M. U. ideals, purposes, plans and standards. So many of our societies fall so far short of the true purposes and standards that they misrepresent W. M. U. Pastors are displeased with a society's work often when they would be interested in the aims toward which they work.

2. Ask the pastor's aid and cooperation in plans. Sermons on the W. M. U. ideals have been preached by some pastors.

3. Use the pastors on public programs and at meetings of the association.

"How to help the women to feel the responsibility of the young people" was discussed.

1. Hold up before them the great difference between a W. M. S. and W. M. U. Make them see where they lack. Use demonstrations showing the lost members of the W. M. U. family.

2. Stress the last point on Standard of Excellence.

3. Associational camps, using W. M. U. as chaperones and helpers.

4. Correspondence course provided by W. M. S. or circles keeping always in training.

5. Put World Comrades in church budget. Why not ask the church furnish this to its young people as it does B. Y. P. U. quarterlies?

Professional schools of Wake Forest College are henceforth open to women.

Sixty were baptized as a result of a revival meeting recently in Buckners Orphans' Home, Texas.

In Massachusetts the federation of churches will put on an interdenominational program to put a church paper in every home.

They say the British have reduced their national liquor bill, and now drink only \$1,500,000. Evidently some of the British are still brutish.

Diamonds are only chunks of coal

That stuck to their jobs, you see,

If they'd petered out, as many do,

Where would the diamonds be?

—Exchange.

Send to The Baptist Record office for sample copies of the paper to be distributed during your revival meeting. It is a good time to speak a word for the paper and ask the people to subscribe to it.

It is said that nearly a million men and women in America are engaged in teaching; there are 27,000,000 pupils; and the annual expenditure for education is \$2,387,000,000. "Knowledge shall increase." Billions of dollars are spent every year for autos and gasoline, not to mention railroads and other means of locomotion. "Many shall run to and fro."

The Christian Century says that a recent survey of the ministry reveals the fact that more failures are due to laziness than to any other cause. We are inclined to believe it true, not only of preachers but of all the rest of the folks.

B. Y. P. U. Department

"We Study That We May Serve"

AUBER J. WILDS, General Secretary
Oxford, Mississippi

Immanuel B. Y. P. U.

The B. Y. P. U. of the Immanuel Baptist Church, of Hattiesburg, Miss., enjoyed a most delightful watermelon cutting last Tuesday evening, July 26th.

Watermelons that were ice cold and big, sweet and palate-tickling were served. We all met at the College, and after boarding a truck we went to a nearby popular place, the McInnis Springs. The evening was cool and the spirit of happiness was instilled in everyone. There was not a dull moment from the time we assembled to the time we got back. After playing some games we cut our melons, and all enjoyed them to the fullest.

What made our social such a great success was, we had Christ as our Honored Guest. We invited Him to be with us, and whenever Christ is present on any occasion you may know that all will enjoy themselves, and no one will be sorry he went. We say this has been the most successful social we have had during the summer months.

Those attending our fine social were: Misses Eleanor Ellis, Charmin Williamson, Lena Mae Stewart, Irene Wentworth, Ruby Mae Burch, Willie Jones Harper, Louise Cleveland, Mary McGowen, Idell Burris, Lucy Wall, Helen Bond, Bettye Averette, Ruby McCullough, Jessie Johnson, all these girls from Woman's College; Messrs. Hulon Cleveland, Winston Jones, Wilbur McKee, William Barksdale, Clifton Batson, Hawthorne Hunter, Garland McInnis, and Mrs. Phelps and little daughter, Louan, Mr. and Mrs. Korndorfer and son, Paul, being our chaperones.

The girls that are going to Summer School at the Woman's College help to make up the B. Y. P. U. with the community boys and girls. They are fine too. We are doing some fine work, and some day our training will be reflected in the lives we live, and in the service we render to others.

—Jessie Johnson,
Corresponding Secty.

Ripley B. Y. P. U.

As the Director, Mrs. W. E. Clemmer, of the Senior B. Y. P. U., has been unable to attend our meetings, we planned a surprise program to be given at her home. A most interesting program was rendered, one feature being testimonials concerning our B. Y. P. U. All members present voiced their appreciation of the training B. Y. P. U. gives one, and especially of the work of our Leader. This meeting proved to be an inspiration to all, and each expressed the determination to do more for their Master.

For our social this quarter, the Senior B. Y. P. U. was delightfully entertained with a banquet at the home of Mrs. R. L. Nance, Miss Mabel Spight serving as toastmistress. During the evening we were entertained with a very interesting program, consisting of songs, readings, musical numbers, and a most beneficial talk on "The Benefits of a B. Y. P. U.," by William Anderson. About thirty-five of the members were present, and each proclaimed that banquet the most enjoyable ever.

Just at the time we needed her most, Miss Cecelia Durscherl came to our rescue and by her charming personality and helpful suggestions concerning B. Y. P. U. work, we were greatly benefited. The Juniors have taken two study courses this week, with Misses Elizabeth Day and Virginia Hines as teachers. The Intermediates under Miss Durscherl, and the Seniors under Mrs. C. S. Wales. Especially did we enjoy the "Story Telling Hour" each evening, for Miss Durscherl in her pleasing way brought us such interesting and applicable stories.

GOOD MEETING AT HEPSIBAH CHURCH

Bro. N. J. Lee of Sumrall assisted me in meeting at Hepsibah, closing out on the 28th of July. Had good congregations, splendid interest, and gospel messages that reached the hearts of the people. Thirteen additions, twelve for baptism. Bro. Lee is a good helper.

We are pressing on to higher ground.

—J. O. Buckley.

I closed a two weeks' meeting last night at Powhatan, Ala., that the citizens said was the best meeting ever held in that section. There were sixty-one that joined the church, nearly all by experience. Fifty of them were grown people, and about thirty mothers and fathers, ranging in age from twenty-five to fifty-five years.

The Baptist Church was practically doubled in numbers and in financial strength as a result of the meeting.

—C. E. Welch.

PINE GROVE REVIVAL

The Pine Grove Baptist Church, near Ellisville, Miss., has just closed a revival campaign, in which the attendance was remarkable, the interest good indeed, and the results excellent and encouraging.

These people are to be commended for their reverence for God's house and His services. Their community is an unusual one. Home training

guided by Christian principles will tell in any home, or community, and truly such is in evidence there. They are fortunate in having Bro. S. E. Sumrall, a fine, capable, consecrated young servant of the Master, to lead them as pastor. He is doing a good work with a fine band of people. They have great opportunities, with a wonderful future.

The writer had a week of gracious experiences with this people and pastor. There were twenty-four additions, eighteen for baptism.

—B. B. Hilbun,
Louisville, Ky.

SOME INSECT

Johnny Bull: "We have some very large birds in England. Why, once while I was standing in a zoological garden I saw a man come in on an eagle."

Yankee Dude: "Brother, that's nothing. Once while standing in a ball park I saw a player go out on a fly!"—Pauline G.

SURE IT DOES

Friend: "Don't you think a baby brightens up a home?"

New Pop: "I'll say it does. We have lights burning all night now."—Utility News.

WE AIM TO PLEASE

The newly wedded pair were spending their honeymoon at Niagara Falls, and stopped for refreshments.

The trim young waitress approached them, and politely asked if they wanted "Honeymoon Salad."

The rather bashful groom asked of what it consisted, and the young waitress answered, "Just lettuce alone."—Young People.

A charming young woman went into the principal stationer's shop in a country town and asked to see some notepaper. After selecting what she desired, she hesitated for a moment.

"Do you make any reduction to clergymen?" she asked softly.

"Certainly, madam," said the stationer, with great promptness. "Are you a clergyman's wife?"

"N-no," replied the young lady.

"Ah! a clergyman's daughter?" suggested the shopman.

"N-no," was the lady's hesitating reply. Then she leaned across the counter and spoke in a confidential whisper: "But if nothing happens I shall soon be engaged to a theological student."

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A book worthy of full-page announcement. It sounds the warning that efforts to further successfully evangelize are largely dependent upon efforts to utilize the saved people. A book filled with many worthwhile contributions. The rubbish of opinions has been cleared away and essential principles magnified. Here evangelism and enlistment work hand in hand. The author "has rendered our denomination the greatest service of his life".

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FLORA MEETING

Last Sunday the Flora Baptist Church closed a very successful revival meeting. Mr. W. C. Howard, the new pastor, did the preaching the first four days. Mr. Hancock, a former Mississippian, now a member of the faculty of the Southwestern Baptist Theological Seminary, came on Saturday and preached through the next week. Mr. Floyd Black, pastor's assistant of one of the largest Baptist churches in Dallas, Tex., led the singing. Mr. Black was ably assisted in his work by his accompanists, Miss Katherine Lorraine and Frances Hammack.

In spite of the intense heat, the attendance was good; interest manifested gratifying; and visible results of the meeting encouraging. A largely attended men's prayer-meeting was one of the best features of the meeting. The men voted to continue this service throughout the year and to meet every Monday morning at seven o'clock.

The hearty and genuine cooperation of the Methodist pastor, Mr. Roberts, and his congregation was greatly appreciated by Bro. Howard and his helpers.

Mr. and Mrs. Howard, recently from the Seminary at Louisville, Ky., but formerly of North Carolina, are receiving a hearty welcome from the people of Flora and surrounding community.

—A Member.

PLEASANT GROVE

Beginning Sunday, July 10, it was my privilege to do the preaching in the meeting at Pleasant Grove Church in Lincoln County, twelve miles west of Brookhaven. Four of the first five years of my ministry I was pastor of that church, which

is in four miles of where I was reared. During part of the time of my pastorate there, I taught school on the same grounds. In 1915 I preached in the meeting there, so for these, and other reasons I was delighted to be there again this summer. Time has wrought many changes, some glad, others sad.

Dr. J. A. Taylor, pastor of the First Baptist Church in Brookhaven, is pastor at Pleasant Grove, giving them afternoon services. It's a joy to work with such a noble man of God as Brother Taylor is. May the God of all grace lengthen his days and give him continued growth in knowledge, wisdom and power with God and man that he may win many souls to Christ and teach those who are won.

May God's love abide with all the members, friends, and all my kin people of Pleasant Grove Church.

Faternally,

—L. D. Posey.

PEARCES CREEK

Pearces Creek is to have a new church. L. Williams just closed a revival with this church, in which meeting three were baptized. Brother Williams made a hard drive against sin.

The plan is to complete the new church within sixty days. May God be with our pastor and members of our church.

—W. I. Martin,
Brooklyn, Miss.

A REAL REVIVAL

The Holy Spirit was manifest in a great way at the protracted meeting at Providence Church in Lawrence County last week. Twenty-seven members were added to the church, 24 of whom came on pro-

fession of faith. One striking thing about the revival was that practically all who came were grown men or half grown boys.

The church was drawn closer together, and we are sure it was one of the best revivals Providence has ever had. Rev. E. Gardner of Mars Hill in Amite County won the hearts of the people from the beginning.

—P. E. Cullom, Pastor.

WHITE OAK

My meeting at White Oak in Smith County embracing the third Sunday in July and lasting seven days, has just closed.

Dr. J. C. Greenoe, of Vicksburg, did the preaching. He is a great preacher and mixer and personal worker. All were helped by his preaching. Our singing during the meeting was led by our home men, Brethren Sam H. and Jack Dukes and J. M. Cantibery. We are fortunate to have several singing teachers at White Oak, and a good class to sing. We had four groups in our sunset prayer-meetings. We also had Brother Greenoe with the children while the prayer-meeting was going on. The children all enjoyed the songs and lectures. They reorganized the Senior and Junior B. Y. P. U.

The church showed their appreciation of Brother Greenoe's work by paying him \$77.50; \$25.00 to me, and they made up for two old sick members \$12.00.

We had some great services in the afternoons, going and having service for the old, afflicted people who could not go to church. We always had a house full of people who went to sing and preach and pray with these old folks.

There were 17 additions to the church, 10 by baptism and 7 by letter. This is my twenty-first year as pastor at White Oak.

The Lord be praised for the blessings.

—D. W. Moulder.

FRECKLES

Tells How to Get Rid of These Ugly Spots and Have a Beautiful Complexion

There's no longer the slightest need of feeling ashamed of your freckles, as Othine—double strength—is guaranteed to remove these homely spots.

Simply get an ounce of Othine from any drug or department store and apply a little of it night and morning and you should soon see that even the worst freckles have begun to disappear, while the lighter ones have vanished entirely. It is seldom that more than an ounce is needed to completely clear the skin and gain a beautiful complexion.

Be sure to ask for double strength Othine as this is sold under guarantee of money-back if it fails to remove your freckles.

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The Fifty-fourth Annual Session will open Wednesday, September 13. Graduates of Accredited High Schools presenting fifteen acceptable units of study admitted to residence. No provision is longer made for students with less than 15 units or students who desire to follow "Special" courses only. All students by virtue of admission become candidates for the degree Bachelor of Arts. Students of marked ability may offer Music or Expression for the degree.

SHORTER is a distinctively Christian College, founded and supported by the Baptists of Georgia and patronized by members of the Baptist Churches from ten States. It is ranked as an "A" College and is a member of the Southern Association of Colleges and Secondary Schools and the Association of American Colleges. The Institution emphasizes character, culture and personality and in moral standards and religious beliefs conforms to the accepted teachings of the Baptist Churches.

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The Family and the Home

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Establish a Family Altar in the Home
Read The Baptist Record to Your Children

Family Worship

- M. Elisha with Elijah's Mantle, II Ki. 2:12-25.
T. Paying the Debt, II Ki. 4:1-7.
W. Praise, Ps. 150.
Th. Caring for God's servant, II Ki. 4:8-17.
F. The Little Boy who Had a Headache, II Ki. 4:18-37.
S. Pottage and Bread, II Ki. 38:44.
Su. Scripture Quotations "By Heart".

The method of having prayer should be varied; at one time sentence prayers of thanksgiving, at another a request or confession or praise, using passages from the Psalms that are prayers, for those who feel they cannot pray aloud.

"Show me thy ways, O Lord; teach me thy paths" (Ps. 25:4) is good for all the family to pray together while we are learning to hold family worship.

Love's Golden Gift for Mother

I cannot pay my debt

For all the love that she has given;
But Thou, love's Lord, wilt not forget.

Her due reward,—Bless her in earth
and heaven.

—Henry Van Dyke.

Why Girls Do Not Confide in Their Mothers

Did you read last week the paragraph concerning the "lost boy"? How did he get lost, and when? Is there any way to find him? Is the girl lost too? Mother sits beside her at the table, helps plan her clothes, sews for her, tries to direct her amusements, know something of her associates, of what she reads, helps select her course of study and yet daughter often lives in a place apart where she does not admit her mother to come.

This is a tragedy common enough to merit the attention of all. Those mothers who have not lost the girls, who can live where they live and know something of what they think, should tell the vast number of others who are groping, seemingly without a clue as to how to find the children.

The Good Citizenship Bureau of one of the home magazines put on a contest last year under the title, "Why I Do Not Confide in My Mother". More than twenty-five hundred responded to this call, which, quoting from the magazine, "Brought out a flood of letters written from experiences which are largely responsible for today's revolt against tradition and discipline. Of the girls and women who wrote, many are now mothers and grandmothers, in whose hearts the sense of injustice rankled during all these years.

"The younger girls in their teens and twenties expressed a general desire that their mothers should re-

alize that times are changing, that the problems of adolescence and young womanhood today are different from the problems which parents faced during their own youth. The letters from older women were filled with regrets that they had not been able to confide in their mothers and receive guidance instead of punishment and criticism. The youngest correspondent is nine years of age; the eldest, sixty-three.

"The editors wish that all these letters might be put together in a book that would reach every mother who reads the magazine, and be circulated in every parent-teacher association, every woman's club, every church society which is interested in the youth of today. They would open many eyes closed to existing relations between mothers and daughters, touch many hearts that are now indifferent to the mental and spiritual needs of young girls.

"The chief reasons why these women of today did not confide in their mothers of yesterday, and why the gulf is widening between mothers and daughters are summed up, as follows:

Five hundred and seventeen said mothers were deliberately false when questioned about the source of life, and as many others evaded; three hundred and fifty-one said their mothers had betrayed their confidence; three hundred and thirty-five said, "Mother was too old fashioned"; two hundred and twenty-seven mothers were too busy to listen to their children; one hundred and ninety-six were not interested in their daughters' confidences; one hundred and seventy-two were too critical; one hundred and sixty-one did not trust their daughters and a confidence was a confession; one hundred and forty-three forgot that they had ever been anything but perfect; one hundred and thirty-nine laughed at childish confidences; one hundred and thirty-three insisted on managing all their children's affairs at any age; one hundred and eighteen did not solve their children's religious problems satisfactorily; one hundred and fourteen never invited confidence and gave none; ninety-three were not affectionate; seventy-one nagged; sixty-five were unfair; fifty-four were dictatorial.

This is the verdict of their daughters so glibly and definitely and surely given in many instances. Our hearts go out to these two thousand five hundred mothers and all the other mothers whose hearts ache with the verdict of their misunderstanding and misunderstood children.

Two little children were one day walking around and around their young mother so closely that they constantly stepped on her feet and she scolded them. An older woman said, "My dear, they are stepping on

your toes now, but after awhile they'll step on your heart, and they won't be near enough to touch". In speaking of it many years after, the young mother said, "I laughed at her that day, but now I know what she meant", for her young son, fourteen, had that day deliberately disobeyed her for the first time and gone to another town on an excursion where she had refused to let him go. Whether she was right or wrong to refuse, she thought she was right and her heart ached just as hard. Her problem was simple and easy compared with what some mothers have to face.

Back to the contest. The following is part of the prize winning letter written by a girl of twenty who gives in simple terms the psychology of withheld confidences:

"Until we were about twelve, we girls flew to our mothers when important things weighed heavily on our young hearts. We told Mother about that awful Smith girl who beat us in spelling and just how we felt when the boy next door carried home our books; we asked her candid opinion as to whether our pink gingham was more becoming than our blue one, and we told her all about the heroine in the exciting Sunday School book we were reading.

"Mothers were never too tired or too busy in those days to listen to our sacred confidences blended into our everlasting chatter; their sympathy and counsel never failed us.

"Then, overnight, came adolescence, a period when feminine heads and hearts harbor queer dreamings, vague and inexpressible longings. If maternal sympathy and understanding had been coupled with a bit of psychology, then they might still have traveled our way with us; but somehow this strange new disease of 'growing up' we had contracted left them baffled and dismayed. They used childhood tactics with us—and they failed to work! We didn't understand ourselves very well then.

"A little patience and true understanding at this critical period would have bound us to our mothers forever; instead we found ourselves drifting apart, languidly and carelessly. Mother didn't see things as we did any more. Why bother to tell her?

"Then suddenly our energy returned. New paths had opened alluringly before our eyes and we were eager to travel them, eager to know life and to try it out. We yearned to talk things over with our mothers, but what was the use? They'd only fuss and fume and worry and warn us against vague dangers which they would not or could not define. No 'nice' girl did this. That was a foolish thing to do! No sympathy—just admonitions!"

This is part of the letter of the girl who won second place:

"It is a little difficult to put in writing why I have never confided in my mother, for it seems to be a combination of several reasons.

"First: She did not ask my confidence. No encouragement whatever was given to me to talk of the

little intimate things which all girls like to tell Mother.

"Second: She thought my girlish confidences were silly, and discouraged my telling things at home. She feared that I would become a 'tattle-tale,' so would never listen to me. When I arrived at the age at which all girls have beaux, I could not tell her about them. She said it was foolish for girls to be always talking about the boys.

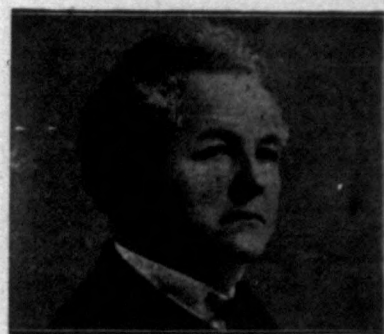
"Third: She was not sympathetic. If I came home with my feelings hurt, no matter what the circumstances, she contrived to place me in the wrong. And she still does. She has always been so anxious for me to carry my full share of any blame, and not shift it onto another's shoulders that she overdid the matter, and I was always at fault in her eyes.

"Fourth: She never offered praise for any success I attained in school or elsewhere, or for any service which I rendered at home.

"Fifth and worse: I was afraid to confide in my mother. Whenever I did anything wrong, if I confided in other I was punished even though I was honestly sorry for it. I grew to fear that punishment. Mother did not try to be sympathetic and ask my side of questions. Her way was right, and I was too young to know anything about such affairs.

"My mother cannot yet see that she forced me to deceive her by not accepting my confidence in small things, and so lost it in regard to larger things.

"If there are two things, which above all others are factors of a better understanding between mothers and daughters, they are sympathetic interest and absolute frankness. Equivocation and deceit are despised by the girls of today, who want to be frank, open and above-board."



R. K. MORGAN, Principal
Morgan School, Petersburg, Tenn.

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Sunday School Department

THE SUNDAY SCHOOL LESSON

August 7, 1927

R. A. Venable

David Spares Saul,

I Sam. 26:7-14, 17-21

Introduction:

In our last lesson we studied an account of Saul's reconciliation with David through the kind offices of Jonathan, the son of Saul, and the friend of David. Saul was so thoroughly possessed of the spirit of insane jealousy that his moments of normalcy were transient and his paroxysms of deadly hate were ever recurrent. His attempts upon the life of David were not infrequent, and finally forced David to flee from the court of the king. The life of David as a fugitive and an outlaw is filled with stirring incidents, courageous deeds and the manifestations of a noble and generous spirit in his loyalty to Jehovah and reverence for sacred things. These excellencies of his character in his career as an outlaw pass into partial eclipse at Nob, the seat of the tabernacle and home of the High Priest; and again at Gath; and lastly during his stay of a year and four months among the Philistines, to whose king he pledged his loyalty. (See I Sam. chapters 21 through 31 for an account of his outlaw career.)

Our lesson falls within David's outlaw career and takes much of its interest and luster from the time, place and circumstance of its occurrence.

1st—"So David and Abishai came to the people, and behold Saul lay sleeping within the place of the wagons, with his spear stuck in the ground at his head and Abner and the people lay round about him. Then said Abishai to David, God hath delivered up thine enemy into thine hand this day: now, therefore, let me smite him. I pray thee, with the spear to the earth at one stroke, and I will not smite him the second time! And David said to Abishai, Destroy him not; for who can put forth his hand against Jehovah's anointed and be guiltless?" (Vers. 7-9.)

1. This is the second time Saul has fallen into the hands of David. In the cave at Engedi David found Saul asleep and cut off the skirt of his robe, but withheld his hand to avenge himself and put him to death. (I Sam. 24:1-22.) Now the second time, he falls into the hands of David and his life is spared. The scene is laid in the wilderness of Ziph whither Saul had come in search of David. Every movement of Saul was known to David. The supreme moment came to foil the effort of Saul and escape from his hands. One night taking with him his nephew Abishai, he enters the camp of the king and his army with such noiseless tread as to leave them undisturbed from the deep slumber into which they had fallen. The

king, garrisoned by his army, and the wagons surrounding his couch, little thought that the sleep he sought would betray him into the hands of his foe.

2. Two views present themselves as to what disposition shall be made of the opportunity of the hour. Abishai felt that the provocation and the opportunity warranted David in ending the life of Saul on the spot. Nothing restrained the servant but the will of his master. David on the other hand felt that revenge and power over his enemy must not determine the course of action to be adopted. Saul was more than an enemy, more than a mere man, more than a king, he was the Lord's chosen and Anointed One. The sanctity of the function to which Saul had been anointed clothed his person with a dignity and inviolability which stayed the hand of David. With him, it was an occasion for serious thoughtfulness and reverent action, and not of reeking his vengeance upon one who was pursuing his life with furious hate. He said to Abishai, "Destroy him not, for who can put forth his hand against Jehovah's anointed and be guiltless?"

2nd—"And David said as Jehovah liveth, Jehovah will smite him; or his day shall come to die; or he shall go down in battle and perish." (Verse 10.)

1. David does not withhold his hand in slaying Saul, for lack of appreciation of the gravity of his sin, and the punishment it deserved. He had no doubt but that justice would overtake him at the hands of Jehovah, or by the fortunes of war. He was willing to abide God's time. He would not assume to exercise a prerogative which belonged to God. "Vengeance is mine, I will repay, saith the Lord." David had an abiding faith in the moral administration of God, that every transgression and disobedience would be righteously recompensed. Penalty is inevitable and inexorable, though it come with tardy pace.

2. An important fact here comes to light in the language of David. In visiting punishment upon the guilty, man may incur guilt. The sins and crimes of men must be avenged by rightful authority, otherwise guilt is incurred and the ends of justice are defeated. The principle has wide application. David was sure of the righteousness of his course.

3rd—"Jehovah forbid that I should put forth my hand against Jehovah's anointed; but now take, I pray thee, the spear that is at his head and the cruise of water, and let us go. David took the spear and the cruise of water from Saul's head, and they got away, and no man saw it, nor knew it, neither did any awake; for they were all asleep, because a deep sleep from Jehovah was fallen upon them." (Verses 11-12.)

1. Conscious of his responsibility to Jehovah, David deports himself with composure and firmness, free from the spirit of vengeance and hate. The greatness of his soul is exhibited in his surrender of an opportunity to slay the enemy, who had driven him into exile and was hunting him down to destroy him. The spear and the cruise of water taken from Saul were a small toll to exact for the injury he had suffered at his hands, but David's possession of these were an ample evidence to Saul, in the sequel, that he had fallen into the hands of David who had the power to destroy his life, but had spared it.

2. The haste with which David and his servant, Abishai, take their departure from the camp of Saul suggests the limitations of Divinely given opportunities and the promptness with which they might be improved. The safety attendant upon these opportunities passes with them, and require the exercise of prudence and wisdom. There is no room for presumption and no relaxation of human effort in the enjoyment of God's protecting care.

4th—When David had made his escape from the camp of Saul and had reached the heights of safety over against the enemy, he cried back to them with exulting joy. "Then David went over to the other side, and stood on the top of the mountain afar off; a great space being between them. And David cried to the people and to Abner, the son of Ner, saying, Answerest thou not Abner? Then Abner answered and said, Who art thou that criest to the king? And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It is my voice, my lord, O king. Then said Saul, I know I have sinned; return, my son; for I will no more do thee harm; because my life was precious in thine eyes this day; behold I have played the fool and have erred exceedingly." (Verses 13-17, 21.)

1. The voice of David leaping down from the heights and across the intervening plain fell with astounding and terrifying effect upon the ears of Saul and his army. It was a voice vibrant with the note of triumph. It came from a heart conscious of victory, not alone over a deadly enemy, but over circumstances which would have driven a less generous soul to deeds of cruelty and vindictive action. David had not only triumphed over Saul, but he had conquered himself and given an exhibition of his respect for and reverence toward the Lord's anointed king; no sense of guilt marred his voice of triumph and no sin of blood stained the glory of his victory.

2. The tremendous significance of David's unparalleled achievement appears in its practical effect upon the life and conduct of Saul. The shock of surprise arrested his madness and filled him with dismay. He could not conjecture who had despoiled him of his spear and his water, nor the method by which it was accomplished. It awakened in him those finer sentiments of head and heart toward David which his

furious jealousy had suppressed. It awakened in him an overpowering conviction of the enormity of his sin against David; a conviction so pungent and searching as to dismantle him. It drove him to confession, and extorted from him the words, "I have sinned". It forced him to seek a restoration which his jealousy and hate had disrupted. "Return, my son David", were his words of appeal. With this appeal comes a pledge that his treatment of David shall be in the future, such as his character merits, and the compensation of his generous conduct toward him deserves. But, alas, for Saul these expressions of the finer sentiments are the ebullitions of a transient emotionalism which emerge to the surface under the stress and storm of untoward circumstances of life and then pass away. Saul was lacking in moral depth of being, in self restraint and noble courage to meet the issues incident to the shifting fortunes of life. The absence of these excellencies in the character of Saul forbade his ever rising to the high level of wisdom and moderation in administering the affairs of his kingdom. He could not subdue his enemies, nor advance his people in national prosperity, and influence among the nations of his time. It dimmed the luster of his reign and brought his career to a tragical end.

BUNKER HILL

Our revival began the third Sunday in July. Bro. Metts, pastor of Columbia Baptist Church, did the preaching. He brought wonderful and inspiring messages from God. I never saw a man labor so faithfully in the services of God than did Bro. Metts. Great crowds came to every service.

With the help of the pastor, Rev. L. T. Aultman, and other workers of the church great things were done for God. There were 83 additions to the church, 39 for baptism and 44 by letter.

Our church has prospered in a great way in the last two years. Two years ago at the revival, we received 65 members, one year ago 72, and many others during each year. At present we have a membership of nearly 500.

The church showed its appreciation to Bro. Metts for his faithful service by giving him \$110.00, and by inviting him to be with us again next summer on the third Sunday in July. Our church goes to full time the first Sunday in September. We called Bro. Aultman for pastor for an indefinite time.

Evangelist Kyzar will hold a two weeks' revival here the first two weeks in October. Everyone is invited to come and worship God with us.

—Nell Evans.

ASK FATHER THIS ONE

"A man's wife is his better half, isn't she, father?"

"We are told so, my son."

"Then if a man marries twice there isn't anything left of him, is there?"—Utility News.

East Mississippi Department

By R. L. Breland

Coffeeville Meeting

The church at Coffeeville had Brethren E. L. Davis of Philadelphia to preach for it and W. W. Grafton of Eudora to lead the singing in a week's meeting closing out on the 24th of July. Both of them are fine in their line. Bro. Davis preached some great sermons. He hit sin without fear or favor. He has convictions and courage to express them. Bro. Grafton is a splendid choir leader and soloist. He sings the old-time songs in the old-time way, no frills nor furbelows.

Our meeting was not what we had hoped for and expected, but it was not the fault of the visiting brethren. The fault was closer home. Politics and other antics of satan hindered. The devil is always on his job and he knows who he can use to serve his purposes. Always some one or more is found to do his bidding. This seems to be a hard year religiously everywhere, for I hear of but few spiritual revival meetings in these parts. The world, the flesh and the devil are in league to hinder and destroy.

Seed were sown that will bear fruit. The immediate results were five who came for baptism and will be baptized soon. We needed at least one more week as the people were just getting interested and the congregations were getting larger with each service. But the preacher had to move on over into Newton County to assist Pastor J. L. Hughes in a meeting at New Concord. People were left talking, some favorably and some otherwise as usual, but the spiritual minded were with him all the while. We trust that both preacher and singer will come this way again. God's blessings upon them.

Notes and Comments

With much regret I learn the Rev. H. L. Johnson of near Water Valley is in the Water Valley Hospital very ill. He is 80 years old and one of the best men who has ever lived in Yalobusha County. He is also a good preacher and pastor. May the Lord restore him.

Rev. L. E. Roane assisted the writer in a revival meeting at Leggo, Yalobusha County, last week. This is a small church where the writer has been giving an evening appointment for some months. Some fine Christian characters live there.

The tent has arrived and the chickens are fat in readiness for the two weeks evangelistic campaign to begin at Seena Valley, four miles out from Coffeeville, on the first Sunday in August. Evangelists of the State Mission Board, Rev. C. T. Johnson, preacher, and D. Curtis Hall, singer, are to conduct the meeting. Pray for victory.

State Board Evangelists Smith and Perry will begin a two weeks' meeting with Coldwater Church, Neshoba County, the third Sunday in August. This is a very important place and let prayer be made that God will give the victory. Much opposition to the pure gospel, unionism, is rampant in the air.

The fifth Sunday meeting of the Grenada County Association met with Graysport Baptist Church last Sunday.

The church at Mathiston has recently closed a splendid revival meeting in which Rev. C. S. Thomas of Florida did the preaching and B. A. Booth of Thrasher, Miss., led the singing. There were 27 additions to the church, 20 of whom came by baptism. Rev. J. W. Hicks is the happy pastor.

The Board Meeting of the Yalobusha Association met with New Hope Church last Sunday with a fine meeting reported. Hope to give an extended report of the meeting soon.

TWO GOOD MEETINGS

Kossuth

The Johnson-Hall party of the State Board were in two good meetings during the month of July. The first meeting was with Pastor Huffstatler and the church at Kossuth in Alcorn County. This meeting was well attended and on many nights the large tent would not take care of the crowds, notwithstanding the fact that the people of that section were quite busy with their crops.

The visible results of the meeting were sixteen additions, fifteen of them for baptism. A Junior B. Y. P. U. was organized, and several subscriptions to The Baptist Record were received.

Many nearby churches cooperated in this meeting and the party was invited back for a second engagement to be conducted next July.

Braxton

Beginning July 17th this party was with the Braxton Church for eight days. This meeting proved to be a very remarkable one indeed. There were some sixteen additions in this meeting. With the assistance of Pastor Linton and the fine young people of the church a Senior B. Y. P. U. was organized on the last Sunday of the meeting. This union bids fair to be one of our best.

Another meeting will be conducted with the Braxton Church in the early part of December with this party leading. The Johnson-Hall party have engagements that will keep them busy far into the winter months and they are being received in a great manner wherever they go. They ask that the Baptists of Mississippi remember them in their prayers as they go to their tasks for the Master.

Here are some of their engagements:

Crowder—July 30 to Aug. 7.
Seena Valley—Aug. 7 to 21.
Glens (Alcorn County)—21 to 31.
Thomastown (Leake County)—

Sept. 4 to 18.

Wesson—Oct. 2 to 16.

Mossville—Oct. 16 to 30.

HEIDELBERG

We had six additions by experience and many reconsecrations at Heidelberg (in which I assisted Pastor G. H. Suttle) and all seemed to think we had a fine meeting. Suttle is much loved and doing a good work there.

I leave Sunday afternoon (July 31) to spend 23 days with Rev. C. N. Travis and his people in meetings at Akron and Clinton, Ala. Will appreciate being remembered in the prayers of those who are interested.

Very cordially yours,

—J. H. Hooks.

At the annual prize day of a certain school the head boy rose up to give his recitation.

"Friends, Romans, countrymen," he vociferated, "lend me your ears."

"There," commented the mother of a defeated pupil sincerely, "that's Mrs. Jones' boy. He wouldn't be his mother's boy if he didn't borrow something."

History was the subject which the class was studying and presently the teacher asked: "Now, can any of you tell me who Joan of Arc was?" Profound silence. Then a hand went up, and a small boy shouted gleefully: "Please, teacher, Noah's wife."

Bill had a billboard. Bill also had a board bill. The board bill bored Bill so that Bill sold the billboard to pay his board bill. So after Bill sold his billboard to pay his board bill the board bill no longer bored Bill.—Yale Expositor.

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Vice-President.

BOOK NOTES

Orders for any books reviewed should be sent with remittance to the publisher, or to The Baptist Book Store, Jackson, Miss.

O. Olin Green, A.B., Th.M.
Hazelhurst, Miss.

"No man can be called friendless when he has God and the companionship of good books."—Elizabeth Barrett Browning.

Only A Missionary. By Dr. T. B. Ray, Associate Secretary of the Foreign Mission Board of the Southern Baptist Convention. 224 pages, cloth and paper editions.

No man in the Southland is better prepared to write a book on the history, progress and the present-day status of foreign missions than Dr. T. B. Ray. He has been active in the service of our Foreign Mission Board for more than a quarter of a century; he has traveled extensively in foreign fields, and has kept in sympathetic touch with our missionaries and knows personally every missionary now in the employ of our Foreign Mission Board. In his book, **Only A Missionary**, he speaks from first hand knowledge and gives a graphic picture of things as they are in foreign lands today as well as valuable data regarding the growth and progress of missions.

Dr. Ray has an exceedingly pleasing style and the charm of his message soon gets such a hold on the reader that he finds it difficult to lay down the book before it is finished. While the book is intended to give the reader accurate impressions of conditions in foreign lands as regards our missionary work, it also contains a fund of valuable information not generally known. The author gives point and life to his message by giving many interesting stories which he has gathered first hand from missionaries and from the natives on his trips to foreign countries.

This wonderful story, **Only A Missionary**, should be in every household and should be studied by every missionary society in the Southland. It is admirably adapted to this purpose, having an outline analysis at the beginning of each chapter. If anyone thinks that the work of the missionary is about over, let him read this book and be convinced of the fact that no living person is doing a greater work for the good of mankind than the missionary.

The Christ We Know, by Arno Clemens Gaebele, Bible Institute Colportage Association, Chicago. 128 pages, cloth 75c net.

This book is a knock-out blow to the author of "The Man Nobody Knows". It is well that the author of the last named book included himself in the title, for it is quite evident that he does not know THE MAN about whom he wrote. Bruce Barton claims to have found something new in the life of Jesus, yet he quotes Thomas Paine to support his position. We failed to find anything new. His book is more of a caricature than a true representation of Jesus.

The Christ We Know is a strong refutation of the false ideas which are now being palmed off on an unsuspecting public by such praters as Bruce Barton. The book consists of twenty-nine brief articles setting forth the beauty, the glory, and the power of the Lord Jesus Christ. The author evidently knows Jesus Christ as he is presented in the Scriptures and by His abiding presence.

Seven Days With God, by Abraham Mitrie Rihbany, Houghton Mifflin Company, Boston and New York. 254 pages, \$2.50.

This book is different because the author attempts to mediate between the religious thinkers of the Orient and the Occident. The author himself is an Oriental, having come to America in his youth, but he is fair in his interpretation of the character and religious life of the Occidentals. Of course, he misses it at some points, which is to be expected. He sees the defects and the excellencies of both the Orient and the Occident and sets them off in well-balanced contrasts. The author has a discriminating mind and is well able to appreciate spiritual values.

The purpose of the book is briefly stated in the closing chapter: "In the present work, my purpose has been to present, in the light of modern knowledge and in view of the needs of our own time, an idea that is as old as civilization; namely, that a Godless world must inevitably be a sad world. I have not meant to present the idea of God as a rigid dogma of the Christian church, or any other, but as the spiritual reality back of all phenomena and the life behind all activity. To me God is the Parent-Life, and therefore, the Father and ever-present friend of all who seek Him."

The idea set forth in the title is explained in these words: "The seven days of every week in whatever walk of life, must be lived with God". The book deserves a thoughtful reading by those who would have a fuller understanding of spiritual realities. However, as one reads the book he is made to regret that modernistic teachings has so colored the thinking of this writer. Would that he could have heard a voice saying to him: "See Christ stand!"

The Hurry Call of Jesus, by Thomas Jefferson Villers, D.D., LL.D. The Judson Press, Philadelphia. 322 pages. \$1.50 net.

These fifteen addresses from the pulpit of the White Temple, Portland, Oregon, are of a very high order. After reading these sermons, one can readily understand why the author's ministry has been so signally blessed. They are evangelical, poetic, inspirational and appealing. In them there is a wealth of illustrations and the language is superb. The preacher who couldn't preach better after having read these sermons certainly has no "preach" in him.

Instead of sending away for an evangelist, it would be well if some pastors would buy a copy of this book, read it, and then do their own preaching. It would brighten up

some of their old sermons and perhaps inspire them to make some new ones. Such a procedure would bring a great blessing to the church and the pastor who would do this. Laymen and preachers alike will profit by reading these sermon-addresses.

The Messages of the Books, by F. W. Farrar, D.D., F. R. S. The Macmillan Company, New York. 532 pages, \$2.50.

This book is a re-print, but fills a much-needed place in biblical literature, and should be in every library and in every home. With no good reason for it, people generally have very crude and imperfect ideas of the Bible and know little of the meaning, scope and purpose of the separate books of the Bible. Their knowledge of The Book consists of scraps and patches, hence the crazy-quilt idea of the Scriptures.

In **The Messages of the Books**, the late Dean of Westminster has done his best work, and has given to the reading world just such a book as is needed by every serious minded student of the Scriptures. The subject matter is so well arranged and the style so lucid and attractive that the general reader, as well as the devout student, will find great interest and delight in the work.

Each book in the New Testament is taken up in order and the writers and their messages are discussed in a most instructive manner. The work is equally suited for class work and home study. We commend it most heartily to ministers, religious teachers, and to everyone who desires a more usable and satisfactory knowledge of the New Testament.

McConnell's Manual for Baptist Churches, by F. M. McConnell, D.D. The Judson Press, Philadelphia. 179 pages, cloth.

This is a splendid book to be taken up and studied by the pastor and deacons of a Baptist church. Here are just the things every Baptist should know, especially pastors and deacons, if there is to be unity and cooperation in the work of the church. Practically everything pertaining to the work of the local church and the general denominational bodies is included. The New Hampshire Declaration of Faith and the Southern Baptist Declaration are both given. We need more well informed Baptists. This little book will help toward that end.

A GOOD MEETING

The Mt. Moriah Church, Lincoln County, held the annual meeting the third week of July. Rev. E. S. Flynt, pastor of the Wesson Church, assisted the pastor, L. F. Fowler. The singing was conducted by Bro. J. A. O. Russell. It was indeed a grand revival. Every one received a blessing. Bro. Flynt gave us two sermons each day. There were also services in the homes of those not able to attend the regular services. One dear sister gave her heart to Christ at one of these home meetings. There were 25 additions to the church, 19 by baptism.

—Hershel E. Rankin.

IN MEMORIAM

REV. H. L. JOHNSON DEAD

One of the best men in Yalobusha County died July 29th, when Rev. H. L. Johnson died at the home of his daughter, Mrs. Boydston, at Water Valley. He was 80 years old, had been a faithful minister for more than 50 years. An extended notice will appear later.—R. L. Breland.

SKETCH OF OUR CUBAN MISSION

By J. G. Chastain

Under the auspices of the Home Board of Atlanta, the Baptist mission work among foreigners was begun in Ybor City, Tampa, Fla., by Miss Mary A. Taylor. In February, 1903, she opened a Sunday School and organized a sewing circle in a small house on 8th Avenue between 13th and 14th Streets. Rev. W. H. Clark came in October, 1903. He and Miss Adalee Branham (now Mrs. J. M. Mabry) opened our first day school in a small rented, framed building at 1909 15th Street, where the brick church now stands.

Miss Lula Davis came and did valuable work in 1906. After the death of Brother Clark in 1907, Mr. and Mrs. Alfredo Diaz nobly held the work together for several months without charge to the Board. Robinson R. Ray came in 1907 and was with Rev. Alfredo S. Rodriguez and others in the organization of the church at 1909 15th Street, June 7, 1908. Chas. H. Pimm of Palm Ave. Church and G. E. Mabry of the First were present, the latter acting as clerk of the meeting. A. S. Rodriguez was elected first pastor of the church and Enrique Rodriguez clerk.

They named the church "Clark Memorial" in honor of W. H. Clark, deceased. In 1911 the Board built the brick church, school rooms and living apartments as we now have them.

The church has had successively the following pastors: A. S. Rodriguez, 1908-09; Ysidoro Barreto, 1910; J. B. Silva, 1910-11; F. J. Paez, 1912; Jose L. Grena, 1913-20; J. G. Chastain, July 11, 1920 to Sept. 1, 1927.

Almost from the beginning we have had a day school in which the Bible is a text book. In that school, and in our three Sunday Schools, during the last 24 years, approximately 2,000 of these Latin young people have been drilled in Bible doctrines.

The remarkable success of the mission has been due to Miss Gertrude Joerg (now Mrs. Chas. M. Light) more than to any other person. She came in 1910, and for 17 years has given unstintingly of her time, service, wise counsel, money and prayers. Rich blessings on her precious head!

We have long had one church, two missions and three Sunday Schools. A recent revision of the roll shows that the church now has 66 members, and it is well organized. The following departments are now func-

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Junior and Senior B. Y. P. U., W. M. S., Home Department, R. A.'s, G. A.'s, Sunbeams and Cradle Roll.

The session of our day school just closed was easily the best in its history. During the year we enrolled 150 of these Latin children under four enthusiastic American teachers, whose every effort is to win their pupils to Christ and train them for Christian service. A liberal per cent of our church and Sunday School officers and teachers were trained in our day school.

In Tampa our Home Board, through its missionaries, is doing much to Americanize these foreigners, build them up in Christian character and better prepare them for American citizenship.

TALES OF A TRAVELER

Wednesday, June 29, I went to Gulfport, where I found Dr. W. A. McComb in the midst of a revival meeting. Dr. J. E. Dillard was doing the preaching. I was in the city four or five days, and while there I attended the meeting and enjoyed hearing some sure enough good preaching, and at the same time secured a good list of subscribers for the Record. Sunday, July 3rd, I was with Pastor W. C. Hamil, who is pastor of Ocean Springs and Handsboro, half time each. These churches are doing things as they are being led by the pastor, and they are following his leadership. I preached Sunday and Sunday evening at Handsboro. Monday being the 4th, we went over to Ocean Springs and returned to Handsboro to spend the night in the pleasant home of the pastor. Next morning, pastor, Mrs. E. L. Hawk and I made an every family canvass and secured over 75% of the Baptist homes for the Record. I then returned to Gulfport to finish my canvass of the First Church.

Sunday, July 10th, I went with Pastor Hamil to Ocean Springs. The pastor not being very well, I preached at 11:00 A. M. and 7:00 P. M. Pastor Hamil has a loyal bunch of Baptists, so after the evening service a vote was taken to put the Record into every Baptist home of this church. This made pastor and your servant to rejoice, as we were saved an every family canvass.

On Tuesday, July 12, I went to Purvis, where I found that ever faithful pastor, E. T. Mobberly, who was ready to cooperate with thy servant in an every family canvass for our paper, so by Wednesday evening 75% of the Baptist homes were lined up for the Record.

Friday at 10:00 A. M. I arrived in the town of Lorman. Brother D. O. Horne, who is pastor of Lorman and Fayette, half time each, met me at the train. We went at once to the pastorium and from there to the church in time for the morning service. The meeting was conducted by Rev. A. A. Ketchings, with Prof. I. C. Butler to lead the singing. Pastor Horne and Brother Ketchings were very much in love with the Record, and talked it up, and the revival that was to close out with the evening services had warmed the hearts of the people and pre-

pared the way for a successful canvass. So when we finished the canvass we had secured 100% of the Baptist families. Lorman is in Jefferson County. This is somewhat a historical place, as Andrew Jackson secured his better-half in this county. The roads are the same as travelled then, except I can see that they must be in much better condition. The roads were so crooked that at times we could but fancy that we would meet ourselves coming from the other side of some of those famous hills. At one place near a home where we stopped I went and looked over a bluff, down into a deep ravine, over which I was told that a man had fallen many years ago. I think it must have been 100 feet deep. I backed off so as to be sure to take no chances. Well, I enjoyed the picturesque scenes as I viewed them in my rounds. A good night's rest in the pastor's home and I went over to Fayette. We arrived at 10:00 A. M. I enjoyed preaching at the 11:00 A. M. hour. Monday we succeeded in securing over 75% of the Baptist homes.

May the Lord bless all, and make the Record a blessing to those who may read its helpful pages.

—L. E. Lightsey.

A GOOD MEETING

A very great revival, which began at Athens Baptist Church in Simpson County, July 16th, closed July 22nd. Rev. L. S. Gardner, pastor, had as his helper during the meeting Brother Z. T. Sullivan from D'Lo. Bro. Sullivan delivered some of the most wonderful sermons every night during the week. The people came until the house was overflowing. Others stood outside and listened. Every morning Bro. Sullivan taught the people some great lessons which will be helpful to the community.

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REMOVES DANDRUFF
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RESTORES COLOR AND BEAUTY TO GRAY AND FADED HAIR
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When washing hair always use Moreson Shampoo

The Lord blessed this great work by giving twenty-five additions in the church, nineteen of these came upon a public profession and six by letters.

Not only did the people enter whole-heartedly into the preaching services, but also the singing services were uplifting. The good old religious songs which are so essential to a great revival were sung from the hearts of these good people.

Bro. Sullivan is invited to be with us next summer during our revival. Instead of using the church we are going to use a large tent so that all the people may be seated. We are going to have a ten days meeting,

and we are praying that the Lord may bless us in the future as he has in the past.

—Mamie Lillian Flynt.

In Selecting a Memorial to a Loved One
what could be a happier, a more fitting thought than a living memorial of Golden-Voiced **Deagan Tower Chimes** serving through the years to keep alive the faith of those who have it, and helping, as no other means can, to re-awaken childhood reverence in those who have strayed. Write for literature. Standard Sets \$20.00 and up. J. C. DEAGAN, Inc., 102 Deagan Building, Chicago, Ill.

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The Old Family "Stand-by"
For Burns, Cuts, Bolls, Sores
Popular, effective, healing, soothing
At all drug stores. For sample write
W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

a warm, cheery church in an hour and a half

ANDREWS BAPTIST CHURCH

L. P. Smith, Pastor
Andrews, N. C.
Jan. 2, 1925.
Rev. C. S. Thomas,
Opp, Ala.
My Dear Brother Thomas:

Answering your inquiry of December 29th, will say that the Moncrief Fan Blast Heating and Ventilating System is O. K.

We have been using the system since September, 1924, and find it to be all that a furnace could mean to a building. I have had experience with steam and like the Moncrief System much better than steam.

Then, you will find the Moncrief Company the best concern to deal with of any I know. They treat you with absolute fairness and on the square. Mr. Moncrief is one of the best men I know. I am sure you will make no mistake in installing the Moncrief System.

Hoping that the above is the desired information, I am Very truly yours, (Signed)

L. P. Smith.

With the Moncrief Rotoblast Heating and Cooling System there is no need to start a fire the night before in order to have a warm church at service time. On the coldest day the Moncrief System will bring cheery warmth to the largest church within 1 1-2 hours after firing.

Remember too that the Moncrief System will keep your church cool in Summer. Air is changed every ten minutes.

Free, Scientific Engineering Service

For one purpose—to serve your church—we operate a FREE CHURCH SERVICE DEPARTMENT. Authorities on church heating and ventilation are in charge. These experts have saved other churches thousands of dollars. They will help your church cut its building costs by designing a scientific and economical heating and cooling system. Surely if you are at all interested in saving your church you will write for full information about this Free Service.

Moncrief Furnace Co.
Atlanta Georgia



Buzz cook gets a puncture

FLIT spray clears your home of mosquitoes and flies. It also kills bed bugs, roaches, ants, and their eggs. Fatal to insects but harmless to mankind. Will not stain. Get Flit today.

FLIT

DESTROYS
Flies Mosquitoes Moths
Ants Bed Bugs Roaches

"The yellow can with the black band"

INTERMEDIATE COLUMN

Be Ready in the Morning
and Come Up

Leaders of the Intermediates—Intermediates—Pastors—all interested in the young life of our churches, heed the call given to Moses before Mount Sinai, "Be ready in the morning and come up." Come up to the place where there is a broader view—where one may look wide and long and see the sea and sky meet without any obstructions. To a place where one may look far and continuously and see where in our Sunday School work the Master's teachings can meet the lives of our pupils. See where we may meet with Him and see as He sees—the possibilities of those sturdy growing youth which we work—see how He would help us with our tasks and give us power. The call is to come up and see. To see things never seen before, to see with a new perspective.

The call comes to lay aside everything and attend the Baptist Assembly on the coast. Miss Biby will conduct practical intermediate conferences. Intermediate Day will be helpful. These conferences will not be dry and uninteresting and dragging, neither will they be intermittent pop-pop-pop of a pop corn meeting, but they shall be the steady put-put-put of a perfectly working motor, getting somewhere with the least friction and waste. The vital thrills in our intermediate work will be taken up in a thorough going manner.

Honor Roll and Exhibit

All materials for the exhibit must be sent to Miss Von Hagen at Gulfport, % Gulf Coast Military Academy by the 6th of August.

Check

Check over your class and department and see if you have a standard class. Miss Biby found three a few days ago where they thought they had none! Get an application blank from Mr. E. C. Williams, Baptist Building, Jackson. Send it in. He will properly credit you. Even if you were standard last quarter, this rechecking and reapplying is necessary. Check up and see if you too are not qualified for the Honor Roll. If so let us know. We want the picture of every standard class and standard department in this state.

In a Small Sunday School

You say that you cannot have standard classes in a one room school. Oh, yes you can! A BEAVER BOARD SCREEN will work wonders for you. It can be made very attractive as it screens off the rest of the school, and costs little. The middle section can be prepared with blackboard paint. Spaces on either side will hold the posters, registration certificate, etc. Small rustic brackets can hold some flowers every Sunday and big jars at the base of the screen on either side hold trailing vines or ferns. Indeed one can have an attractive class room and standard classes. Send in for your registration certificate today and then plan to attend the conference at Gulfport and get other good things like the plan above from those who have worked them to help make your class a standard class—therefore, a better class.

Be one of the 100 registered classes in the state striving to be a better class. "It is better to have strived and lost than not to have strived at all", might be said of intermediate classes.

PLEASANT HILL MEETING

Pastor R. O. Bankston was assisted in the revival at Pleasant Hill in Smith County by Rev. J. J. Hedgepeth of Braxton, Miss. He preached the Bible with all the earnestness of his soul. The spirit of Christ seemed to work in the church with much power. Bro. Hedgepeth led the members in giving the pastor a whipping. He caused each member of the church to use the switches, such as rice, sugar, flour, meal, canned goods, eggs, etc. There were six added to the church, four for baptism, one restored and one by letter.

BELZONI

Our revival at Belzoni closed last night. Dr. C. S. Henderson of Greenville did the preaching. He is a strong preacher and lovable companion and yokefellow in the work. We were hindered much by the heat of the political campaign, but had

good attendance at the night service, and two additions by experience.

—J. H. Hooks, Pastor.

Our crop of blessing was full and running over during our recent meeting with Pastor J. B. Gordon and his congregation at Bonita, Miss. It was the writer's first time to visit Bonita and enjoy the hospitality of the good pastor and people who cooperated to make the revival a success.

Mr. Tom Doty led the singing to the satisfaction of all. His work among the Boosters was most helpful. Rev. Gordon is doing good work in East Mississippi.

Bonita is a suburb of Meridian, being only two miles from the heart of the city. Her inhabitants are law abiding and God fearing.

Next Sunday I am to be with Rev. L. I. Thompson and his people at Rocky Hill Church near Mount Olive.

—H. C. Clark.

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I. Resident Course for Preachers and Pastors. Seminary degree of B.D. or Diploma.
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Courses of instruction leading to A. B. degree, also Teacher Training, Music, Art, Expression, Home Economics, Physical Education, Athletics.
Strong Faculty—Excellent Board—Wholesome Climate.
Ninetieth Session 1927-28, begins September 12, 1927. Room reservations now being made.
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For a half century Blue Mountain College has been one of the greatest assets of Mississippi Baptists. Next session the college will be far better equipped than ever before to give unusual advantages in many lines.

Exceptional faculty of experts trained in best colleges, universities and conservatories of America and Europe. Very strong departments in Piano, Pipe Organ, Voice Culture, Expression, Home Economics, Art.

Two of our dormitories are operated on the "self-help" plan, where the students do all of the housework, thus reducing expenses considerably.

Campus of thirty-six acres with springs of pure freestone water flowing about one hundred thousand gallons daily.

A sincere moral influence pervades the institution.

Swimming pool, tennis courts, college golf links adjoining campus.

Check for \$12.50 reserves room in self-help dormitories or in regular boarding department.

Next session opens September 14, 1927.

Write for new catalogue.

Lawrence T. Lowrey, President.

MISSISSIPPI WOMAN'S COLLEGE

Books open now for registrations for next session. A fee of \$12.50 will reserve a room now. Do not delay for many session. Freshmen are already registered. The present Freshman class numbers 155. We are arranging room for 175 next session.

The Woman's College is a Standard College in every sense of the word, being a full member of the Association of Colleges and Secondary Schools of the Southern States, which is the official accrediting agency of every State in the South except two.

Diploma entitles graduates to teach in any High School in the South and to enter any Graduate School which may be entered by Diploma.

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